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REFORMED CHURCH MESSENGER

A Litany

Lord, we are prone to roam from Thee
By nature. Wilt Thou hear our plea,
When contritely we bend the knee?
"Have mercy upon us."

If we by sin are led astray,
O Father, guide us day by day;
Help us to trust in Thee, "the Way."
"Have mercy upon us."

Thine only Son didst send to earth
To save, and give to us re-birth;
Alas, they jeered at Him in mirth.
"Spare us, good Lord."

From evil thoughts and deeds us keep,
For what we sow, we too shall reap;
May Thy Word in our hearts sink deep.
"Spare us, good Lord."

From harm and danger keep us, pray;
Where'er our duties day by day,
We know Thou'lt ever with us stay.
"We beseech Thee to hear us, O Lord."

And when, our tasks on earth all done,
We're called unto our Heavenly Home,
O, may we hear Thy voice say, "Come."
"We beseech Thee to hear us, O Lord."

In "many mansions," bright and fair,
We'll lay aside our earthly care,
And all the peace of Heaven will share.
"Grant us Thy peace."

Harrisburg, Penna.

—K. K. T.



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THE REV. CARL J. G. RUSSOM, pastor loci

PHILADELPHIA, MAY 9, 1929

ONE BOOK A WEEK

LIGHT FROM THE ANCIENT EAST

This is a peculiarly fitting time to call attention to the new and completely revised edition of Dr. Adolf Deissmann's great book, "Light From the Ancient East" (The Doubleday-Doran Company, New York). Professor Deissmann has just completed a two months' visit to America. He came primarily to deliver the Haskell Lectures at the Oberlin Theological Seminary, but he has also lectured at the divinity schools of Harvard, Yale and Chicago Universities. Professor Deissmann is probably the greatest New Testament scholar in the world, but he is also a great archaeologist. Every year, as soon as the spring term closes at Berlin, he rushes off for Ephesus to put in four months on the excavation of the great Cathedral of St. John the Divine. Before the World War he had taken part in the excavation of other ruins in the Near East. He also visited all the museums of Europe which had tablets or papyri recovered from the ancient cities. Being an expert student of Greek and other languages, he could

decipher practically any letter or inscription. The result of all these years of exploration is this great book of over five hundred pages, which will long remain one of the great classics of modern scholarship.

The book is as fascinating as a novel or book of adventure. Some of the chapters are as exciting as Mr. Roosevelt's accounts of hunting lions in the African jungles. There are also a hundred page-illustrations of tablets and letters—mostly in Greek or Aramaic, with translations on the opposite page. Most of them are intensely interesting reading. The great value of them all is the light they throw on the New Testament, which accounts, of course, for Dr. Deissmann's engrossment in them. The book is devoted, as its title implies, to pointing out just where the inscriptions illumine the facts of the Gospels and Epistles, and establish their history.

The titles of the chapters reveal the extent of this illumination. After a preliminary story of how the texts were discovered, there is a long chapter of how the new texts illumine the languages of the New Testament. The next chapter deals with the light thrown on the literary development of the New Testament. Then follows a chapter entitled, "Social and Religious History of the New Testament Illustrated from the New Texts." The final

one hundred pages are devoted to studies of special inscriptions.

The fundamental thesis underlying Dr. Deissmann's untiring work in discovering and deciphering these letters is that the Gospels and Epistles become infinitely more interesting and valuable, the truth much more understandable by reconstructing the common life, the customs, manners, interests, habits of thought, political and social life of the times. Let me quote Dr. Deissmann's own statement of purpose: "As an attempt to fill in some gaps in the historical background of primitive Christianity . . . the following pages are offered to the reader. I propose to show the importance of the **non-literary** written memorials of the Roman Empire in the period which led up to and witnessed the rise and early development of Christianity, the period, let us say, from Alexander to Diocletian or Constantine. I refer to the innumerable texts on stone, metal, wax, papyrus, parchment, wood, or earthenware, now made accessible to us by archaeological discovery and research."

One of the most satisfying things to any Christian is that every page in this book establishes the historicity of the New Testament records.

—Frederick Lynch.

Reality

Broadcast for the University of Virginia Division of Extension by DR. WM. A. KEPNER, Professor of Biology (The book herein reviewed is entitled "Reality", by Burnett Hillman Streeter, Fellow of Queen's College, Oxford, Canon of Hereford, and Fellow of the British Academy. It is a Macmillan publication (1926). The writer, Prof. Kepner, is an alumnus of Franklin and Marshall and an authority in his department)

A certain scientific smugness prevailed, to a great extent, at the close of the 19th century. Folks felt that scientifically man had just about arrived. College students depicted in poetry their professors dancing upon the moonlit campus in flowing white "nighties" as they dolefully chanted "we know it all, we know it all; we've sought for more in vain. We know it all, we know it all." So great and revolutionary had been the scientific progress made in the 19th century that we can understand how this smug attitude had come about and feel that the college professors might have been somewhat justified for the traditional stand they had taken in their wakeful night hours concerning knowledge. But after all humanity's horizon was even then unknown. Humanity's horizon ever will be the unknown. Men were, therefore, and ever will be creatures of faith.

Men then based their faith upon the atom and the adequacy of natural selection operating through the struggle for existence to explain the origin of species and suggested that it primarily guided human progress. The race or species was the end. The individual counted for naught. Hence, there was no place in society for the Christian "slave virtues."

Streeter, in a very convincing manner, indicates that life's flux or evolutionary progress leaves nothing static as a basis for biological science to work upon. His implication is that species are only conveniences set up by science and that in reality when one looks at the flux of life as a whole there are no species. Life is a tendency towards individuation. Hence science in dealing with species misses individuality. One of the outstanding faults of the universe, therefore, lies beyond the range of science.

Perhaps, then, science at the close of the 19th century had been making too much of the species and had been leading men to consider that the individual was but food for cannon.

With reference to the atom, science then held that it was an ultimate entity which was entirely whole. It was so dense that not even the ether of the universe could penetrate it. Now physicists consider the

atom to be almost empty. Instead of the atom being entirely whole—**w-h-o-l-e**, Professor Milliken says the atom is almost en-

WHY DO WE DO SO LITTLE OURSELVES AND EXPECT SO MUCH FROM OTHERS?

If we did as much for others as we expect them to do for us, this old earth would certainly be a worth while place.

But it is not. We are sorry, not realizing that it is our own fault.

Say what we please, do what we please, think what we please, the fact remains that the Church is the greatest doer of good.

It gives everything and asks nothing. Thousands of people in this city devote hours of their valuable time every week to the Church and its work.

There is no organization in this or any other community where so many are doing so much that is an indirect, if not a direct benefit, to the rest of us every day of our lives.

It is a mighty organization of good will. Are we doing our share? If not, is it carelessness, thoughtlessness or selfishness? Possibly a combination of the three.

It must not be forgotten that those who do not help, hinder. If we were directly accused of blocking a good deed, preventing a kind act or ridiculing a worthy effort, our feelings would be hurt. That is just what we are doing in not helping to do what must absolutely be done to help the community.

There is a weekly reminder. We can get it near our homes on Sunday. Does all this mean anything to us? Each must decide for himself or herself.

Thank you.

—Reading, Pa., Eagle.

tirely hole—**h-o-l-e**. In an address dealing with man's present knowledge of matter and energy an electrical engineer at the University of Virginia indicated that gold and silver, flesh, blood, bone, and brain—in fact all material things were made of the atom, as was held to have been the case three decades ago. But the atom was now a microcosm with a proton at its center and electrons spinning about this proton as the planets of our sun swing about it in their respective orbits. He was then asked what protons and electrons are. "If I had to make reply to this question, I would say they are electricity." Then what is electricity? "If to this question I'm compelled to reply, I have to answer I do not know." Then certainly your living, knowing self, that does not know what electricity is, of which electrons and protons may be composed, is more real than the material things of the universe? "Yes, certainly," he replied.

This is the revolutionary change of outlook that science is experiencing today. Science now deals with "inaudible tones, invisible light, imperceptible heat." It is these that "constitute the world of physics—cold and dead for him who wishes to experience living Nature, to grasp its relationships as a harmony, to marvel at her greatness in reverential awe." "A piece of matter has become, not a persistent thing with a varying status, but a system of inter-related events. The old solidity is gone, and with it the characteristics that, to the materialist, made matter seem more real than fleeting thoughts." p. 22. Thoughts, emotions and ideals are part of the inner life. They are in the light of the present conception of matter more real than matter. Life, in other words, is **Ultimate Reality**.

Thus it appears to the author that the **Materialism of the late 19th century is left without a basis**. In this, Streeter sees a definite basis for Religion. This does not, however, leave Science and Art without foundation. Both Science and Religion are representations of ultimate reality. Science represents that which can be weighed

(Continued on page 18)

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EDITORIAL

AFTER THIRTY-ONE YEARS

It seems a far cry from 1898, when the distinguished metropolitan pastor, Dr. Charles E. Jefferson, began his notable work at Broadway Tabernacle and used to ride up Fifth Avenue on a bicycle, "feeling very up-to-date and modern as he did so." Now, after 31 years in the heart of fast-moving Broadway, we are told that Dr. Jefferson is surprised not so much at the rapid changes that have come over the world, but over the fact that *nothing essential really changes after all*. It would be difficult to find a more cosmopolitan congregation than the one to which he ministers, and among the many creditable achievements of this consecrated man of God, several should be particularly stressed at this time, as he has announced that in August, 1930, when he reaches the age of 70, his resignation as pastor will become effective.

In an interview in the *New York Sun*, Dorothy Dayton says that one of the most unusual of Dr. Jefferson's accomplishments is the fact that "*he succeeded in making Broadway listen to sermons from 40 minutes to an hour in length, in an age that came into sermonettes*." Right up to the present moment his sermons retain the old-fashioned length and usually deal with old-fashioned—that is, Biblical—themes. This writer says that Dr. Jefferson has never in his life preached a "stunt sermon," nor done anything of an unusual nature to attract people into his Church, yet he has received 3,052 active members during his 31 years on Broadway. It is well known that his regular audiences are large and influential.

Again, it should always be remembered that Dr. Jefferson has insisted upon the Wednesday evening prayer meeting, which so many in less difficult fields have seen fit to abandon. *The prayer meeting has been conducted every Wednesday evening for 30 years* and, except during his summer vacations, he has preached two sermons every Lord's Day, and never repeated more than 12—and those by request. Moreover, he says he is "full of sermons" even yet, and one reason why he is resigning from the Tabernacle is because he "will have more time to preach, which he loves to do." Many think of New York as the modern Babylon, but Dr. Jefferson has not found it so. It is to him the most marvelous of cities and he believes that its crop of good is greater than its crop of evil. He has given up his former idea of going back to Massachusetts for a quiet old age and expects to stay in New York

and work harder than ever, for he has many more books to write and sermons to deliver, and he wants to devote more time to the great work of international peace.

We are sure the following comments quoted from Dr. Jefferson in *The Sun* will be of interest to our readers: "Things have changed in the 30 years," Dr. Jefferson mused. "Yes, when I came here even my wisest members did not foresee the automobile, except as a freak thing. They did not foresee flying. They did not even foresee real estate values rising here on Broadway. If they had, my Church would have been a million dollars better off. And smart men they were, too. They did not foresee the World War. In fact, they simply did not anticipate a single thing that came to pass. That has taught me to make no predictions for the future, and to base my conclusions, not on what I hope will happen, but on what has happened. That has taught me one thing—that is the changelessness of the fundamental facts of life, of human nature, perhaps. Hardly anything of moment has changed in these 30 years. Death, birth, love, friendship, affection, God, the Bible, religion—all these are as they were. You may say that religion has changed, but I think not. Many young people are not finding science compatible with religion. That is because they confuse the two. They look at the Bible as a purported historical fact, instead of seeking the meaning within it, and testing its truth by the response in their own souls. In this busy modern life there are people who no longer go to Church. These people are the people who formerly went in order to have some place to go. But that has nothing to do with *man's need for God*—which he still feels and still seeks. Nations of the world are for the first time joining hands in an effort toward peace and brotherhood. If this is not the working of Christianity, then I have never seen it. That convinces me that the word of Christ is growing and seizing the imaginations of men and women, whether they consciously recognize it as religion or not. What difference does it make by what name you call it? No new sin has come into the world. We have the same old sins, and the same old virtues. There is more freedom, no doubt, for sin to flourish in. Plenty of it here on Broadway. But freedom also furnishes an excellent soil for virtue. Men and women and young people have more freedom now, and to live in freedom is a difficult art. It has to be learned, and practiced, and there is much of the trial and error method.

When things happen as rapidly as they have these 30 years (outwardly that is) it takes time for man to adjust himself." In 30 years Dr. Jefferson has buried 472 of his members, including all who were officers and chief Sunday School workers when he became pastor, and 1,862 of his old members have moved away. But he says confidently: "The Church is still alive, larger and more vital than it was 30 years ago."

* * *

A CHALLENGE AND INVITATION

If following Christ means anything at all, then we must die to self and selfishness. The best apologetic for Christianity is the Christian. Apostolic success is the best proof of apostolic succession. The success of the apostles was evidenced on the Day of Pentecost. They believed in the Promises of God as being absolutely sure. They knew the Power of Prayer would accomplish all things. They learned that earthly possessions dedicated wholly to God would work miracles in bringing Kingdom joy and increase. These things the world could never understand. But the greatest blessing and influence of these early Christians fell on the world when it held them in contempt and thus enabled them to demonstrate the true Christlike nature of Patience, Humility, Meekness and Resignation to God. This involved Sacrifice, Suffering and Glory. We challenge all who will to reconsecrate themselves to Christ—to practice that true stewardship of prayer, of time, of money and of life which seeks to honor only God and to increase His Kingdom through personal Love and Loyalty to spiritual things—and by the Grace of God show our community and city that we are Honest, Earnest and Faithful Followers of Christ.

"Prove Me now herewith, said the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground."

—A. Y. H.

* * *

THE FARM HOME SETS A HIGH STANDARD

I look to see the farm home produce the finest type of family life in the future as it has in the past. It will have to change some of its methods and organization; there will have to be more family democracy and a more liberal training of children so that they will understand and be prepared to meet the life of the larger world, but these changes are already coming in the better farm homes.

The family is becoming more highly organized and the individuals composing it are becoming more independent. Hence the family requires stronger bonds of mutual respect and affection developed out of voluntary loyalty. The seeming tendency toward the disorganization of the family is not necessarily an evidence of moral deterioration, but rather an indication that individuals are demanding a better and finer type of family life than formerly.

And what larger contribution can the farm make to the national welfare than, after feeding the nation, to set the standard for the best family life so that its sons and daughters who go to make up our cities will be loyal to their family traditions and ideals. Our farm people can do this if they will not be over-influenced by the passing fads and fashions of social usages of the cities, but will maintain their wholesome attitude toward family life with a willingness to adapt it to the new conditions which necessitates a finer type of comradeship between husband and wife and parents and children. So there may arise a pride in the life of the farm family and a rural culture which will give social distinction to life on the farm.

For after all, what is of most value, what is most worth while in life? We hear a lot about the best blood of the farms drifting to the cities, but have we any evidence that it is the best blood? May it not be that the man, or woman, who values a fine family as the greatest satisfaction in life, is really the wise man and may be contributing as much to human advancement as his seemingly more brilliant brother, who is making more of what the world calls

success? Is happiness to be acquired through money and distinction or through methods of living?

—DWIGHT L. SANDERSON.

Cornell University

* * *

GOD—ACCORDING TO EINSTEIN

Does Professor Albert Einstein, the author of the theory of relativity, believe in God? Cardinal O'Connell, of Boston, in an address on April 7th, before the New England Province of Catholic Clubs of America, warned his audience against Professor Einstein's theory of relativity as "befogged speculation producing universal doubt about God and His creation," and charged that this dangerous theory is only "cloaking the ghastly apparition of atheism." Rabbi Goldstein, of New York, cabled to the scientist asking him in German, "Do you believe in God?", and received in reply a radiogram from the distinguished scientist, which has been translated as follows: "I believe in Spinoza's God, who reveals Himself in the orderly harmony of what exists, not in a God who concerns Himself with the fates and actions of human beings." Rabbi Goldstein interprets this reply as disproving the charge of atheism made against Einstein. "In fact," he says, "quite the reverse is true. Spinoza, who is called the 'God-intoxicated man,' and who saw God manifest in all of nature, certainly could not be called an atheist." It is the rabbi's opinion, therefore, that Einstein cannot be properly classified either as an atheist or an agnostic. He concludes that Einstein's theory, if carried out to its logical conclusion, would bring to mankind a scientific formula for monotheism, as his theory points to a beautiful unity in nature. He does away with all thought of dualism and pluralism and leaves no room for any aspect of polytheism. But even if one accepts the rabbi's optimistic definition of Professor Einstein's faith, the question inevitably arises whether such a pantheistic or deistic conception of God can really satisfy the hunger of any human heart. Who can love a God utterly unconcerned in "the fates and actions" of the men, women and children He has created? This is not the God Who is the Father of our Lord Jesus Christ and Whom Jesus has revealed so wondrously in His life, death, resurrection and ascension. Whatever may be the merits of the so-called "God of Spinoza," He is not the Christlike God Whom Christians worship with wonder, love and praise.

* * *

A WELCOME PROCESS

The Baptist, official organ of the Northern Baptist Convention, has this interesting observation in its issue of April 27: "The Reformed Church in the United States, the Evangelical Synod of North America, and the United Brethren in Christ, are in the way of uniting their forces under the name of 'The United Church in America.' The movement seems to deserve all good wishes. The result will be to wipe off the map three denominations and to put on one in their place—a net reduction of two. Since the thing is to come by the process of good understanding and agreement, we welcome it while we could not join it."

This seems to express the general sentiment of Protestants, as noted in their publications. We hope, of course, that they are correct in their conclusion that these three communions are "in the way of uniting their forces." It would be exceedingly foolish to say that there are no serious obstacles in the way, or to conclude that the task has already been accomplished because of the unanimous action of the Commissions of these Churches. As is indicated by *The Baptist*, this union should come, if it comes at all, by the "process of good understanding and agreement." We are sure that nothing is farther from the thought of those who favor it than the attempt to force the "Plan of Union" down the throats of those who are opposed to it. The article by "Temple" in this issue ably presents the point of view of those who seem to be opposed by conviction to the movement. It is well to have all the objections aired in advance, even though we may believe that every one of them can easily be answered. We may take it for granted that the unanimous judgment of our

Commission on Closer Union indicates that there are weighty reasons in favor of this particular plan, and both pastors and people should be slow about taking an irrevocable attitude until they have fully studied both sides of the question. Concessions must be made, or union is impossible. Each Church may suppose that it is asked to give up most. Mr. A. Cleland Wilmore of the United Brethren, for example, thinks the price too high, to relinquish such "cherished possessions" as (1) the basic name, "Brethren"; (2) the admirable episcopal polity; and (3), the itinerant plan. He objects particularly to the inclusion of "a lay member" on the proposed Stationing Committee.

In the *Religious Telescope* of April 27, Dr. S. C. Enck, Superintendent of East Pennsylvania Conference of the United Brethren Church, states that although he is not opposed to Church union, if the movement is of God and directed by the Holy Spirit, nevertheless he thinks that "with the limited knowledge we have of the proposed Church organizations in the United Church in America, and especially so of the Evangelical Synod and vice versa, it would be wise on the part of all sides interested to study each other more carefully, learn to know each other better, especially so relative to the colleges, seminaries, Church polity, evangelism, etc." He says that since it is only a few months since the announcement of the proposed union, the people of the denominations concerned "do not as yet know each other well enough to consent to a marriage at first sight." He thinks it would be advisable to hold joint meetings and have "a longer courtship," take time to pray through, to think and ponder sincerely and intelligently, to cultivate the soil well, sow the seed, and watch the movement carefully until it germinates into good fruitage. It is his conviction, therefore, that "the Church is not ready and sufficiently informed to adopt the plan now, but if the movement is of God it will not die."

There should, of course, be no disposition to hurry the matter unduly, but it must not be forgotten that a process of this kind should not be permitted to be too long drawn out. There are serious disadvantages and losses from remaining too long in "the valley of decision"; and it ought not to take these three communions many years to learn to know each other sufficiently to act affirmatively or negatively on such a Plan as is proposed.

* * *

THE CRIME PROBLEM—AND YOU

"The problem of law enforcement is not alone a function or business of government. If law can be upheld only by law enforcement officers, then our scheme of government is at an end. Every citizen has a personal duty in it—the duty to order his own actions, to so see the effect of his example, that his conduct shall be a positive force in his community with respect to the law." Thus said President Hoover in his memorable address before the Associated Press in New York on April 22, when he "laid bare the lawlessness of his own nation, as no other President has ever dared to do, and warned of impending danger to our democracy unless reverence for law could be re-established." It was not an easy thing for the President of the United States to acknowledge in public that *life and property are more unsafe in America than in any other so-called civilized land*. It was particularly courageous to point out the obligation of the individual citizen, and what the President said was in line with the forceful plea made the other day in Philadelphia by the former District Attorney, Hon. Charles E. Fox, who blamed the present crime situation upon *public apathy*. "We boast about our 'city of homes and brotherly love,'" he said, "while a murder occurs every other day. Philadelphia is living in a fool's paradise. The police are being worsted in their fight against the underworld. Holdups are being perpetrated in broad daylight in the very shadows of City Hall. Word goes out to police to 'kill on sight,' and gangsters take note of this by shooting down one another in the heart of the city. Worst of all, citizens read the news with complacency. Not a single civic organization or business men's organization offered to aid the Pennsylvania Crime Commission in its legislative campaign at Harrisburg." Mr.

Fox stated that the machinery for dealing with crime in this city costs about \$12,000,000 each year. The Director of Public Safety, who is in charge of the police, is handicapped by a hostile Civil Service Commission, and it causes the sort of demoralization which would be laughable if it were not so tragic.

But no feature of the situation is quite so serious as the fact that the people who pay the bills, and who will in the end suffer the consequences of this lawlessness, do not seem to care very much about it. Will it be necessary to have a dictator like Mussolini in America in order to secure law and order? Well, at any rate, democracy will be proven a failure if this civic apathy is not destroyed. As Dr. L. P. Jacks, in his book on "Constructive Citizenship," says: "Without some interludes of lighthearted irresponsibility life indeed would be intolerable to all of us. But it would be no less intolerable, but far more so, if there were nothing else in store for us. Human progress is not in that direction. As the level rises the tension increases. *As the values of life become greater the risk of losing them becomes more formidable and the duty of guarding them most insistent.* Society does not advance by diminishing the responsibility of its members, but by extending the area of it, by awaking the sense of it in all classes of the community, until every citizen, rich or poor, head worker or hand worker, has learnt to regard himself as a responsible trustee for the common good, taking his share not only in the benefits which civilization has to confer, but in the burdens it has to bear and in the dangers of the never-ceasing warfare it has to wage. A high civilization is possible only on the condition that the whole body of the citizens, and not a section of them only, are willing to share in the labor of maintaining it, in the high tensions created by the forces that would pull it down."

* * *

A PHILOSOPHER'S WARNING

Will Rogers has been called "America's unofficial court jester." It is well known that he is "nobody's fool." He weaves an amazing amount of sage observation and uncommon common sense into his witticisms. It is hardly likely that the desperate and hysterical wets of America will take to heart the warning given by Mr. Rogers in his daily syndicated comments on May 2. Nevertheless, if they have any wisdom at all, they will recognize that his opinion merits grave consideration. Mr. Rogers says: "I see in Washington dispatches that the Democrats are planning to take the wet side and make a direct issue of Prohibition in '32. Why a man should dig his grave three years before he is buried is almost unexplainable. I spent three years in 48 states, each season kidding and joking on both sides of Prohibition, and if you think this country is wet you've got a big city angle on a nation that is composed of country folks. It's the only law we have had where the small towns and country know they hold the trump card. You can't change it without their permission, and you won't get it. They are just laughing at you."

The well-financed propaganda in the wet papers has influenced not a few weak-kneed folks to join the defeatists and throw up their hands in surrender. But neither the out and out wets nor the weak-kneed dries who are ready to give up the fight, are as much a menace to the Prohibition cause as *those good folks who have become indifferent and think that the fight is won without any more effort on our part*. One of the valiant leaders of the dry cause, Dr. S. Edgar Nicholson, says: "It is my belief that the friends of Prohibition have followed the wrong psychology in their continued public insistence that the 18th Amendment can never be removed from the Constitution. The average man or woman fails to make any vital distinction between the Amendment and its enforcing statutes—the Volstead and the Jones Acts. In consequence of this, a large part of the Prohibition public has been lulled to sleep by a false sense of security and is falling an easy prey to the revival of liquor activity." Dr. Nicholson calls attention to the catchy slogan adopted by the wets: "The repeal of State laws is the way to the

repeal of Federal laws." This is good strategy and, as he says, "it is a real fight that is on and the sooner the friends of Prohibition find it out the better for them and for the cause." We all know how spasmodic reform movements have been in the past. When all the people vote, the Prohibition cause has nothing to fear. Such victories as have been won by the wets, whether in New York or in Wisconsin, were won when an "extraordinarily light vote was cast," and the bulk of the citizens who are dry have neglected to do their civic duty as citizens. Dr. Nicholson is right in saying that it is "the conscience of America" that will be the final element to decide the permanency of Prohibition. "From the pulpit, in the Sunday School, through the organic life of the Church, no less than in the home and in the school, must the truth be told about liquor and the liquor cause. Confronting the desperate drive of opposition should be the solid strength of all who value the public good. Upon the Church rests the obligation to win its full membership for Prohibition, which it has not yet done."

* * *

The Parables of Saged the Sage

THE PARABLE OF JERRY

There spake unto me a man who said, I have observed that Physicians seldom take their own Medicine and are Bad Patients when they are sick; and the Highest Authority I knew in Grammar used his native language Incor-

rectly. Do Philosophers follow the Wisdom which they recommend unto others?

And I said, I notice in the newspapers that Jerry is dead.

And he said, Who is Jerry?

And I said, Jerry is not, but he was the ram in the Chicago Stock-yards who ate and drank and slept in bedding knee-deep, and rose every morning to lead the procession of sheep that were to be slaughtered that day. And in the years of his long service he led seven million sheep to their Execution, but he himself lived long and died a Natural Death and was Much Lamented by the Packers at Bubbly Creek.

And the man said, That is interesting, but I see not the point.

And I said, Jerry was one, but the sheep he led were many. And the Physician is one but his Patients are many. And the Philosopher is one but his pupils are many. And the question whether the one leader is true is not the whole question. Jerry was false, but he supplied a nation with mutton-chops. And Physicians notoriously do not heal themselves.

And he said, But what about the Philosopher?

And I said, If his teaching be true, that is the thing of most importance to the world; and a lamp of Clay may bear a Divine Flame. Yet should the Philosopher be the embodiment of the truth he teacheth, and the Prophet the incarnation of his message.

And he said, It hath not always been so.

And I said, But that is not the most important thing for thee to know. If the man who invented the Multiplication Table could not perform accurately Problems in Multiplication Still Five times Five are Twenty-Five, and Truth remaineth True.

What Will the General Synod Do?

THE REV. CHARLES E. SCHAEFFER, D. D.

When the General Synod of the Reformed Church in the United States convenes in the First Church, Indianapolis, on May 22nd, it will face many important issues that may have far-reaching effect upon the future of the Reformed Church. The General Synod represents the entire Reformed Church. Every minister and member, therefore, should be deeply concerned in what General Synod will do regarding some of these great and weighty questions. During the last week in May all eyes and ears and hearts of the Reformed Church should be directed towards the city of Indianapolis. It is proposed to give wide publicity through the Associated Press of the country to the actions that may be taken. Not for many years did the General Synod face a more important crisis for the Church than at this time. What are a few of the leading issues?

First—The matter of the union of the Reformed Church in the United States, the United Brethren in Christ and the Evangelical Synod of North America. This will come up in the report of the Committee on Closer Union, and is scheduled for Monday afternoon, May 27th. It is a subject of paramount importance. The conditions and terms of this merger have already been set forth in the Church papers. The delegates representing the Classes should come prepared not simply to express their own minds on the question, but should reflect the general attitude of the Classes which they represent. If the General Synod votes favorably on this question, the matter will then be referred to the Classes for further action. But should the General Synod vote in the negative, that will debar the Classes from taking any further action at this time, so that the attitude of the Classes in general should be reflected in the vote of its representatives at this meeting of the General Synod.

Second—Changes in the Constitution. The most significant of these proposed changes have already been published in the Church papers, but they should be carefully studied and scrutinized so that the delegates may be in a position to vote intelligently on the same. The special committee to whom this task of revising the Constitution was referred has given long and careful study to the subject and the changes suggested are therefore no mere snapshot judgment. These changes, if adopted by the General Synod, will also be referred to the Classes for further action.

Third—The status of women in the Church. Six years ago a special committee was appointed to make a study of the question of the status of women in the Reformed Church. Three years ago this committee made a tentative report. This report was received as a matter of information and as the basis for a further study during the present triennium. The General

Synod will now have to face this question and give a deliverance on the same. The Church is not a unit on the subject. The question is a very large one and involves phases when reduced to practical operation which did not at first appear. Very careful thought ought to be given to the question before the same is finally decided.

Fourth—The Merger of the Publication and Sunday School Board and the Board of Christian Education. A definite basis for uniting these two important Boards of the Church has been carefully wrought out by those immediately interested, and a plan of operation has been formulated. The delegates to the General Synod must sit in judgment over this proposed union. Does the new plan include too much or too little? Does it attempt to do too much or not enough? In connection with this merger of these two Boards the whole field of Religious Education needs to be re-surveyed and the task possibly re-stated. So much in the realm of this department of our religious life has been chaotic and at cross-currents. Can the General Synod now give a deliverance whereby this very important phase of religious life may be clearly and intelligently presented to the Church in a constructive program that will prove effective throughout the Church?

Fifth—The relation of the General Synod to the educational institutions. Three years ago the General Synod faced this question in part when a request from Catawba College for financial aid came before it. It referred the matter to the Board of Home Missions. But the General Synod will again be confronted with this very same question, and in addition to it the Mission House, at Plymouth, Wisconsin, will likely come with somewhat of a similar overture. Is the General Synod now prepared to launch out either directly or through the new Board of Christian Edu-

WHY?

Why did He climb to Calvary?
Bear the cross for you and me?
Sink beneath the heavy load
As he climbed the weary road?
Why did He hang upon the cross?
Suffer the jeers and gibes so gross?
Bleed in travail of sweat and blood
While His foes around Him stood?
Why did He cry, "Father, forgive?"
Say to thief dying, "With Me thou wilt live?"
He chose to die to prove to men
The dead in Christ shall live again.

—Louise Frantz.

education in looking after the educational institutions and making these a feature of its general program and policy?

Sixth—**The policies of the Boards.** Each of the four or five Boards that are heading up in the General Synod will have reports involving programs and policies of their work. The Board of Ministerial Relief contemplates the completion of its campaign for its sustentation fund. The Board of Foreign Missions will present its policy for China. What will be the attitude of the General Synod on this policy? The Board of Home Missions will present a policy for the next ten years covering practically every department of its work, with special emphasis upon country life and evangelism. The Publication and Sunday School Board will have, in addition to those indicated in number four, other matters pertaining to its publications. There will also be the Budgets of these several Boards. These Budgets have been very carefully prepared. They represent the annual needs of each one of these Boards

for the coming triennium. These should not be hastily adopted nor modified without very careful consideration.

Seventh—**The report of the Executive Committee.** The newly created Executive Committee of the General Synod will make its first report. Great interest naturally will center in this report. This Committee was launched three years ago with high hopes. It will now make a report of its accomplishments and it will offer recommendations of far-reaching significance involving the general policy of promotion and publicity, of stewardship, of the apportionments and of creating a deeper spirit of benevolence throughout the Church.

Eighth—**The whole program of the Church.** General Synod will face the duty of projecting a well-balanced program for the whole Church in the future. It must sense the spirit of the times and the needs of the age. It must then plan to apply the spiritual power of the gospel to the present

day needs and conditions. Unless the Church can project itself with a more resolute, a more vital and a more vitalizing program into the future, it will not have accomplished its real mission through this meeting of the General Synod. The Church faces a supreme opportunity. The year 1930 looms before it when the Christian Church will observe the 1900th Anniversary of the ministry of Jesus and the birthday of the Christian Church.

These are some of the issues which will face this coming meeting of the General Synod. The Church should be much in prayer these days. The Day of Pentecost will be observed on May 19th, the Sunday prior to the meeting of the General Synod. May not our pastors and people together pray for a large out-pouring of the Holy Spirit upon our Reformed Church so that our General Synod may be filled with His presence and power, that all the delegates may be together with one accord in one place doing the will of the Great Head of the Church, even Jesus Christ.

The Proposed Church Merger

By "Temple"

The gist of this article was the concluding non-published section of the paper in the March 7 issue of the "Messenger," entitled, "A Non-Aggressive Church."

It seemed more fitting to reserve comments on the proposed merger until the "Plan of Union" and "Explanation" of the same had been released. I had already seen and studied "the Basis of Union" and have, of course, pondered carefully the strong presentation of its merits in the "Messenger" of March 14. Moreover, I have studied the recent Church movements in Canada; have conversed with those who have first-hand information of the merits and demerits of "The United Church of Canada," and have gotten some of the sentiment of our Reformed people regarding this matter, which so deeply concerns us. Of course, there are those who are favorable to it. But there are many who strenuously protest against it. It will be most unfortunate, I think, if this thing is pushed. It will split congregations. It will divide the denomination. I believe a lot of our congregations will refuse to go into it. One pastor said to me: "My Church will never go into it. We'll go, rather, to the Presbyterians." Several members of our denomination said: "If our Reformed Church goes into this merger, I'll join the Presbyterian Church." It would be ungracious to depreciate these sister Churches now negotiating with us, who by their zeal and loyalty put many of us to shame. They are as good as we are, and noble brother Christians whom we honor as such. However, in a Church merger, people have deep concern, convictions and sentiments. We must know how they feel and look at things.

It is most unfortunate that this movement has already gone so far. A definite plan is to be submitted to the three General Bodies this year. If it passes, it goes to Classes and conferences for approval or disapproval. If this thing goes through without serious dissension, bitterness and schism, it will be a moral miracle—judging from what has happened in other Church mergers—human nature being what it is. There is decidedly a seamy side to the much-lauded Canada movement—much less approval of it now than the year after it was effected, I am told. The continuing Presbyterian Church has grown by leaps and bounds the last four years, yet the arguments for a United Church in Canada were much stronger than for such a union here in the States. In Canada, outstanding

reasons were two: the sparsely settled western provinces, where competing mission Churches were anomalous and the feeling in the East of Canada for a more united Protestantism because of the Ro-

man Church strength in Quebec. The United Lutheran Church was certainly a worthy achievement. Seats of a Church family like that ought to get together. Yet many of the old General Synod Lutherans are far from pleased with the dominance of the General Council trend and element.

If this proposed merger should be consummated with anything like general acceptance, it will be most extraordinary. I can't see how it is possible for our Reformed Church generally to acquiesce in this plan. I think the whole discussion of it most unfortunate. It loosens loyalties. It disturbs benevolent giving. It unsettles things. Folk say one Church is as good as another, from which viewpoint we Reformed folks always lose. I have said we are "a non-aggressive Church." This readiness to discuss union seriously with whatever ecclesiastical group may choose to challenge us has a weakening effect. It destroys our esprit de corps. It furthers the idea that we are not strong enough to stand alone—that we have no mission as a Church. It weakens our self-respect. Our self-dependence is shaken. It helps to develop in us something of the inferiority complex. Why doesn't our Ministerial Relief Sustentation Fund make better progress? "Oh, we'll wait until this merger is effected, then we'll work out a new scheme which will be better for us all." Thus we dilly-dally, lose time, and there is a lurking hope that somehow we'll get off easier financially. Are we expecting others to do for us and meet our obligations?

Even though this merger does not go through, the proposal will prove most demoralizing, at any rate. If it does, it will mean the defection of congregations and, certainly, a very considerable lot of the members of a very desirable type who will go to the Presbyterian or some other Church.

One wonders whether General Synod's Committee on Closer Union really had authority to go as far as they have in the matter and precipitate this unfortunate situation. For a decade and more before the United Church of Canada was formed, Church life touching giving and winning souls was badly demoralized and the stirring up of strife and the gendering of hatreds and un-Christian feelings in people's hearts was simply appalling, I am told. Not only were Christians and families divided, old friends and neighbors alienated—ugly things said and done on both sides, of course—moral and spiritual damage it will take a half century to recover

WHO IS TO DRINK IT?

(The following article appeared as an editorial in this paper several years ago and has been widely copied in religious journals and congregational bulletins. It is reprinted here by request, on account of its unusual timeliness.)

This is the report of an actual dialogue which took place between two American citizens the other day—one of them a business man, and the other a clergyman, to whom the business man spoke frankly, as one does to a good friend:

"Well," said the layman, with an air of finality: "Prohibition is a failure, and we must get used to the idea of making America 'wet' once again."

"But who is to drink the liquor?" queried his friend. "Will you?"

"Why, no," he replied; "You know I am a teetotaler."

"Will your son drink it?"

"No, that shall not be!"

"Would you want it to come back for the sake of your clerks?"

"No, it is my practice to discharge any clerks who drink liquor."

"Do you want your customers to drink it?"

"No. I would much rather not; I am sure that those who use strong drink will not buy so much from me nor pay their bills so promptly."

"Will you want the engineer on your train to use it?"

"No, I admit I don't want to ride on a drunkard's train."

"Ah, then, you want this liquor for the men whom you meet driving cars on the public highway?"

"No, of course not; that is a danger to everybody."

"Well, then, who is to drink this liquor in America, pray tell me?"

"I am not so sure that anybody should drink it. I guess we're much better off without it."

from. This is the most serious aspect of the whole business. It will take a tremendous lot of gain by way of economy and efficiency of administration to compensate for this stirring up of ungodly animosities, which seems an inevitable attendant.

The other two denominations in this proposal have merits and worthy qualities as noble as ours, but the differences are too great to effect organic union. It is a kind of mongrel merger, a sort of Jersey match attempt. The concessions and revolutions in practice which we Reformed especially are asked to make are altogether too great. The United Brethren are methodistic in temper, practice and polity. The Evangelical Synod is three-fourths Lutheran, as is their mother Church—the old State Church of Germany. We are of the Calvinistic strain with the Presbyterian order. There is reason and fitness for denominations of similar heritage and order to consider merging, but even then the difficulties are enormous. Too often it produces new schism with the last state little better, perhaps worse, than the first. This attempt seems too much like that of the Congregationalists, the Methodist Protestants and United Brethren of a quarter of a century ago, the diverse politics and tempers fore-doing it to failure. What have we in common in these three denominations to warrant considering merger, save the Teutonic racial background which is very honorable and good in itself, but is not a favorable quality in an American Church. It were better for us to have less of it than more.

Denominationalism is not an unmixed evil, even though our freedom runs, too often, into the license of sectarian folly. The glorious richness and variety of Christian life and experience have had a chance to work themselves out in our many-sided Protestantism. When we think of a united Church, let us not forget the ecclesiastical tyranny from which the Reformation freed us. Intolerable overlordship sometimes shows itself even in Protestant communions. Let us work and fellowship with whosoever will co-operate with us, especially in the Federal Council and in city and State federations. Let us beware of situations, however, where our freedom will be seriously curtailed. If we can effect organic union normally and naturally, with any body, let us do it; but let us not precipitate Church union as was done in Canada.

A distinguished Bishop of the Methodist Episcopal Church in the United States, who has widely studied the Church merging question, and knows whereof he speaks from practical attempts, was asked about the Methodists and the Canada merger. He said with a twinkle and characteristic humor: "Well, you see, we Methodists did there with enthusiasm what we usually do—we shut our eyes and swallowed, and did our thinking afterward." That same Bishop serves on the Methodist Commission now counselling with the Presbyterian-

THE WAKING WORLD

By Frank Mason North, D. D., in
"The Christian Advocate"

(The distinguished author of the great hymn, "Where Cross the Crowded Ways of Life," has rendered another inspiring service by writing this beautiful "World Service Hymn.")

O Master of the waking world,
Who hast the nations in Thy heart—
The heart that bled and broke to
send

God's love to earth's remotest part—
Show us anew in Calvary.
The wondrous pow'r that makes
men free.

On every side the walls are down,
The gates swing wide to every land.
The restless tribes and races feel
The pressure of Thy pierced hand;
The way is in the sea and air,
Thy world is open everywhere.

Thy witness in the souls of men,
Thy Spirit's ceaseless, brooding
power,
In lands where shadows hide the
light,
Await a new creative hour;
O mighty God, set us aflame
To show the glory of Thy name.

We hear the throb of surging life,
The clank of chains, the curse of
greed,
The moan of pain, the futile cries
Of superstition's cruel creed;
The peoples hunger for Thee, Lord,
The isles are waiting for Thy
Word.

O Church of God, Awake! Awake!
The waking world is calling Thee.
Lift up Thine eyes! Hear Thou once
more
The challenge of humanity;
O Christ, we come! our all we
bring
To serve Thy world and Thee, our
King.

ans touching their union. He speaks of it simply as a "friendly gesture" and evidently does not believe anything will come of it. "Nonsense" "Impossible!" That's the way many Presbyterians speak of the proposal involving them.

Our holy religion is, primarily, a matter of spirit, and life, not of organization. "The unity of the spirit in the bond of peace" is the oneness of the disciples for which the Master prayed. "The scandal of Christianity" is not so much in the many organizations of the Holy Catholic Church as in the ungodly, selfish, unbrotherly non-co-operative spirit of all to many in all the Churches, who haven't

begun even to learn the meaning of Christ's new commandment to "love one another as I have loved you." This itch for efficiency, economy, etc., in Church administration is part and parcel of the modern grasping, worldly, business spirit, which hankers for power to coerce certain folk into doing what we want them to do. It smacks of the law and not of the gospel. Well, let us have all the practical effectiveness possible in keeping with Christian freedom—remembering that "where the spirit of the Lord is, there is liberty."

Is there the possibility of anything distinctive or homogeneously characteristic coming out of this rather nondescript triangular merger? I fail to see it. Milton said presbyter was but priest writ large. Superintendent in the "plan" looks like Bishop writ large.

"Stationing Committee"—the "Settlement Committee" of the United Church of Canada—which "shall have final authority in the appointment of ministers, etc." How much preferable is this to the Episcopal system? The doctrinal statement in the Plan of Union is certainly orthodox enough; but the more liberal element of our Reformed Church who have chafed at the, to them, obsolete language and thought in catechism and liturgy will not welcome this reassertion of Fourth Century theology as the dogmatic basis for a fresh move forward in the Twentieth Century. And we, pioneer Protestants, are to abandon the honored name "Reformed," redolent of rich memories of four heroic centuries and aglow with the tints of martyrs' blood! Of course, we must be willing to make sacrifices for the general good. But please don't ask too much! Must we cut ourselves off entirely from our roots in the past? Must we stifle our family feelings and forget our great heritage? "If I forget Thee, O Jerusalem!"

Come, brethren, let us stick to our task and our Church. Let us keep our present integrity, work out our own salvation, biding our time, till things are riper and sentiment more mature with a rational and real prospect for success with the Dutch Reformed and ultimately, perhaps, the Presbyterian branches which sprang originally from us. This would be a family reunion not doing violence to history and background, temperaments and tendencies, which count so much in things ecclesiastical. In this present attempt we are barking up the wrong tree for the thing we're after.

The Alliance of Reformed Churches throughout the world is the next largest Protestant group on the planet. In this Reformed, Calvinistic trend appeared the Great Puritan evangelical movements whose spirit has been the fighting edge of modern moral progress. That is our family line. If we are to merge with any groups in the United States, it is in this trend of honor and tonic power that we should find our place. This would tend to lift us. There are possible alliances which might drag us down.

Travel Notes

DR. JOHN CALVIN BOWMAN
HONG KONG AND CANTON

Shanghai, Feb. 19, 1929.

Four hundred millions! That is the population of China proper. It is impossible to get an accurate estimate as the census reports, given by the different sources, vary very widely. But the figure I have given does not exaggerate. The latest estimate of the world's population I can obtain (1927) is nearly 2,000,000,000. That gives some idea of the immensity and complexity of the Human Problem. The brown, yellow, and black peoples preponderate by an overwhelming majority. Fully nine-

tenths of these are directly or indirectly subject to the white race. Does it seem right? Is it a square deal? Especially as we call these non-white races our brethren, having the same "inalienable rights" which we claim for ourselves. The fact that they are subject peoples is very evident from the fleets of war-ships I have seen at various ports. They are the visible proof that the white people hold and enforce their sovereignty. It may be said that their supremacy is historically justified. But as I look upon these non-

white races who constitute the vast majority of mankind, held in subjection and denied the freedom and opportunities which we enjoy, it does not seem to me to be right and fair. And I am coming to be more and more convinced that these subject people sometime will have their day, though the day may be far distant. Nor am I sure that the Christian nations have pursued the right way of approach toward the solution of the human problem. These are big, thought-compelling questions. Nor are they irrelevant as an in-

roduction to my narrative of sight-seeing in China.

Hong Kong is a crown colony of Great Britain, ceded to it in 1841. In 1860 and 1898 Kowloon and the additional New Territories were annexed. * * * Hong Kong is said to be the most beautiful city in the Far East; and 95% of the 625,000 population are Chinese. Yet it is distinctly British. On every side you see the evidences of British law and efficiency. The superb roads are models of engineering achievement. The harbor, 15 miles square, admits the largest ocean steamers. Four were anchored side by side the day of our arrival. Smaller craft of every conceivable design. Chinese junks and sampans, some of centuries old pattern, are tied to the shore wherever space can be found. As a trans-shipping port I have seen no equal to it. From our deck we could see the slopes of the Peak, dotted for miles with attractive homes and terraced gardens of English residents. At night time the brilliant heights presented a scene like that of fairyland. In that respect it is unsurpassed by any harbor in the world. The auto drive to the top of the Peak, nearly 2,000 feet high, the 60 mile Kowloon drive over the Military Road, and the most enchanting of all, that to Repulse Bay, are fixed indelibly on the map of my mind.

Canton

The railway trip of 180 miles to and from Canton gave us a fine opportunity of seeing how the Chinese cultivate and irrigate the soil. Almost the entire distance is mountainous, with narrow valleys lying between. The hoe, rarely the plow, is the main implement for the cultivation of the fields and small plots. The Chinese are gardeners rather than farmers. The men and women spare no labor in the cultivation of many varieties of vegetables. On the hillsides hundreds of ancestral burial-places can be seen, enclosed in white walls, containing the tablets of family names. Some of them date back many centuries. As to population I can obtain no trustworthy estimate, as it varies from 1,500,

WHITSUNTIDE

Breathe again, Sacred Wind!
Till all Thy Church enjoy the Influence,
And in Thy Presence shall revival find:
While the World, moved to a true penitence.
Resist no more the calls of Grace,
But turn to Christ a tearstained face.

Flame again, Sacred Fire!
And burn up in Thy Church her worldliness;
That she fulfill Thy Divine Heart's desire,
And be the Agent, whom Thy Power can bless
A multitude of souls to lead
To Him, Who can supply their need.

Grant us new Pentecosts—
Wonders of Grace of which our fathers tell:
That old and young, of ev'ry age, in hosts
Witness anew to Grace's Miracle—
How He "Who liveth," but "Who died,"
Can give the World true Whitsuntide.

—William Olney.

000 to 2,000,000. This does not include those that live in sampans, a boat of varied design. There are many thousands of these sampanners who junk their freight up and down the Pearl River, and do all sorts of river chores. They are born, live, and die on their boats. They are regarded as outcasts, descendants probably of pirates and political refugees. When the Republic was declared in 1912 the restriction against

marriage with the land people was removed; but, as I learned, such alliance is still tabooed.

I mention only two of the famous buildings in Canton, although there are about 200 temples which are in a state of decay and neglect. The Flowery Pagoda is of typical Chinese architecture, having 9 stories, and is over 400 feet high. The "City of the Dead" is a comparatively small building, wherein are left the bodies of the dead, from one to thirty years, just as long as the priests determine the lucky day for burial. Also it depends on the wealth of the family. The rate for storage is \$25 a month. Where poverty is regarded, the rate is less. * * * The street scenes surpass anything I have seen anywhere else. I was carried in a sedan chair by two men in the front shaft and one in the rear. In the congested section of the city the streets are very narrow, varying from 10 to 6 feet in width. Poverty, stench and filth everywhere. Rarely are there any fronts to the houses. Families are huddled in open booths where they eat and sleep. In several instances I counted 10 and 12 children at the door front. Small workshops are jammed together. Many artisans ply their trade on the street. Jade, ivory, furniture are offered for sale at high prices or for, "What you give?" They all know that much English. On the streets, exposed to dust and flies, you can have your choice of a variety of meats, pigs, fowls, cats, dogs, rats, and snakes, according to your taste. "Bird nests" as food are not a myth. An Englishman in Hong Kong told me "they are very delicious, but every expensive." * * * Canton is China's most populous and most important commercial inland city. It has been the hotbed of revolutions and political plots. Also the home of many of China's leading men. The typical native life of China can be seen here at its best or worst. While I shall soon be enroute to Shanghai and Peking I should exclude them both, together with Hong Kong, rather than miss Canton.

The Reformed Church In Indianapolis, Indiana

BY THE REV. WILLIAM H. KNIERIM

During the month of May, the 23rd Triennial Sessions of the General Synod of the Reformed Church in the United States will convene in the city of Indianapolis, Ind. The committee of arrangements cordially welcomes delegates and visitors and will do everything to make the Synod of 1929 a happy experience in the history of the Church.

A few words relative to the city in which the Synod will convene will perhaps be helpful at this time, and a few salient facts will be given.

When Indiana was admitted to the Union in 1816 it became the 19th state. Congress adopted a resolution donating 4 sections of land to the State for its capital. The present downtown mile square, chosen in 1821 as the site for the location of the state capital, after considerable discussion, was named Indianapolis. On this one mile square at almost the geographical center of Indiana, the city was laid out by the same engineer who designed the street plan of Washington, D. C. Not only is Indianapolis near the exact center of the state of Indiana but it is likewise near the center of the great middle west, called the most typically American section of the nation.

Indianapolis is estimated to have a population of 425,000 at the present time. It is the capital and the largest city of Indiana, and is 21st in population in the United States. It is the second largest state capital.

Data compiled by the United States

Bureau of the census in 1920 showed Indianapolis to have 228 homes to every 1,000 population, this gives Indianapolis more homes per 1,000 than any other city over 200,000 population in the United States.

The educational facilities of Indianapolis provide excellent training in almost any line. One hundred and sixty-five railroad passenger trains arrive and depart from Indianapolis daily. Three hundred and fifty interurban passenger cars arrive and depart each day from the largest interurban station in the world.

The items which should interest us most, however, are not the material resources

and beautiful buildings, but things of moral worth and spiritual value. There are 417 Churches in the city of Indianapolis, representing all denominations and nationalities. Among these the Reformed Church in the United States is represented by 8 congregations.

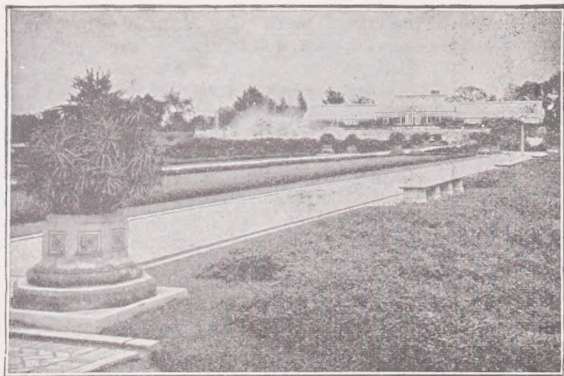
The city of Indianapolis was greatly favored in the Christian character of strong and good men and women who, as its pioneers, laid the foundations of civil and religious life in the community. Most of that first generation have passed away, but they left their impress on the institutions of the city, and their descendants owe it to God to maintain the sacred order and remain faithful to their trust. It were invidious to mention the names of some of these pioneers without mentioning more than we have space for, but the impress of deeply religious conscientious, devoted men and women is seen in the early Church-life of the community and in the very atmosphere of the city.

THE FIRST REFORMED CHURCH OF INDIANAPOLIS

The first gathering of Reformed people was held in the courthouse in Indianapolis, Jan. 18, 1852. Rev. George Lang, who had been called as a missionary, preached the first sermon. On Feb. 5, 1852, 15 men assembled in the home of George D. Pfeiffer to nominate candidates for organizing the First Reformed Church of In-



Hotel Claypool, Indianapolis



Sunken
Gardens
of
Garfield Park

dianapolis. The congregation was organized on Feb. 22, 1852, with 17 men and 15 women present.

On the first of March, 1852, the congregation decided to build a church. Christian Stolting donated ground for the church, 35½ feet wide and 70 feet long. The contract was let for a building costing \$1,800. On March 16, 1852, the congregation adopted a constitution. The corner-stone was laid June 24, 1852, and the Church was dedicated on Dec. 5, 1852. The salary paid the first pastor was \$31.75 a quarter, and the janitor received \$12 a year. In 1854 William and George Brown donated ground for a parsonage. The first building, the cradle of the Reformed Church in Indianapolis, is still standing near the corner of East Market and North Alabama Streets.

For 47 years the congregation worshipped in this edifice. For various reasons the congregation took steps to relocate. A property was acquired on the corner of Ohio and Noble Streets, and in Aug. 1899, the congregation moved to this new place of worship. The congregation still owns this property, consisting of an old brick church and two dwellings. After worshipping at this location for 16 years, the congregation purchased a property on which there was located a church and parsonage on the corner of East New York Street and Temple Avenue.

The following is a list of the Ministers of the First Church at the three locations listed above:

Revs. George Lang, M. G. J. Stern, J. Eschmeier, S. Barth, H. Helming, John Rettig, C. F. Keller, C. Wisner, J. G. Steinert, Wm. B. Wittenberg, F. W. Englemann, Carl T. Roeck, H. W. Vitz, William H. Knierim, pastor supply, T. Taylor Evans.

On June 21, 1925, by authorization of the Indianapolis Classis of the Synod of the Mid-West, the First Church and the Butler Memorial Church were merged into one congregation. This organization was effected by the Classical Committee, consisting of Rev. Norman C. Dittes, Rev. Ewald Sommerlatte and Elder Edward Dirks. The new congregation voted to retain the name "First Reformed Church" and to use the property of the Butler Memorial Church, corner of East Tenth St. and Oakland Ave., as a place of worship. Rev. Carl J. G. Russom was called as the first pastor of the newly organized Church and began his pastorate in October, 1925.

The following facts pertain to the former Butler Memorial Reformed Church of Indianapolis. It was organized July 25, 1886, under the name of "Die Deutsche Reformirte Hoffnungs Gemeinde," by the Rev. Ulrich Reue. Fourteen communicant persons constituted the membership roll. It was affiliated for a while with the "Haughville" charge, now the St. Paul's Church of Indianapolis, under the pastorates of Rev. Ulrich Reue and Rev. S. Barth. In the latter part of Rev. S. Barth's pastorate it was affiliated with a mission which was located in Brightwood.

The First Church building was purchased from the "City Board of Education" and remodeled to suit the needs of the congregation for a "House of Worship."

The following is a list of the Ministers of the Butler Memorial Church: Rev. Ulrich Reue, Sebastian Barth, J. H. T. Grauel, Julius F. Grauel and Conrad Hasel. During the pastorate of Rev. J. H. T. Grauel a parsonage was built at a cost of \$1,200. Under the pastorate of Rev. Julius Grauel a new church was built at a cost of \$10,500, and in 1907 the Church



SOLDIERS AND SAILORS MONUMENT

Located in the Circle (the heart of Indianapolis), this famous monument rises to a height of 284½ feet. It is the third largest monument in the United States and is unsurpassed for beauty.

was renamed in memory of Mrs. Mary Butler. The new Church was dedicated on Jan. 12, 1908.

The merging of the former First Church and the Butler Memorial Church gave new strength to the united congregation. The congregation voted to dispose of the properties at the corner of East New York Sts. and Temple Ave., and at the corner of East Ohio and Noble Sts. and to erect an Educational Building and to remodel the auditorium at East Tenth St. and Oakland Ave. To this end William Garns and Son were employed as Architects, and E. B. Ball and Son were given the contract for the improvement at a cost not to exceed \$75,000. The construction of the new building was begun in April, 1928, the corner-stone was laid on May 27, 1928, and the new building was dedicated in November, 1928.

Why I Am Going Back to India

DR. E. STANLEY JONES, the eminent Missionary

(This address, delivered at the Central Hall, Westminster, London, on Wednesday, 17th April, 1929, is so eminently worth while that we hope no reader will miss it)

Mr. Chairman and Friends: This is my last night in Britain before I start back for India. The time to talk about a country and to judge its people is after being with them for two or three days (Laughter). I could write a book now about you; if I stayed longer probably I could not (Laughter). A visitor to the United States was asked after he came away what he thought of the people. He replied: "I like the American people, but I do not like the American Government." This visitor came to England and when he was going way they asked him what he thought of the situation. He said: "I like the British Government, but I do not like the British people" (Laughter). Since I have been in your midst, I have been wondering why he said that last thing. You have the reputation of being a stolid people, and you have astonished me, be-

cause I have not found it so at all. I have found you sensitive, in fact as sensitive and responsive to spiritual things as any people I have seen anywhere in the world. I want to lay that tribute of gratitude before you tonight as I pass through on my way.

I would like to say by way of parenthesis that I think we are trembling on the eve of a spiritual awakening throughout the world. Somehow I sense it among classes that you would not think had any spiritual longings or yearnings. I was recently at Columbia University in a students' meeting, and the subject assigned to me was this: "My Personal Religious Experience." Now of all the places in the world where I would hesitate to strip my soul bare, that place would be mechanistic Columbia, but before I had gone very far I discovered that we were just folks, that

mechanistic philosophy or psychology had not gone so deep that it uprooted those things that are elemental, for before we are psychologists, we are people, and sometimes we survive the psychology and remain people (Laughter).

I had luncheon with the millionaires of Wall Street, and of all the hard-shelled people in the world who would be impervious to religious influences, they seemed to be the ones, but in a little while we forgot about being millionaires and missionary, and we were just folks wanting something. They were children knocking at the gates of life and wanting something,—God, life.

The students are supposed to be blase and hard-shelled. I found if you could get to it that there was a deep, underlying hunger in the student world. They were impatient of bunkum, of cant, of hypocrisy, and they loathed veneer, but

I found those students looked you straight in the eye, and said: "Is there anything real in it? If so, in Heaven's name, tell us!"

I feel we are on the verge of one of the greatest spiritual awakenings if we can meet it, that the world has seen in many a century. There is an upsurge of spiritual craving throughout the world. I am going back to India, and I want to tell you why I am returning to India as a missionary.

I have spent twenty-one years in India, and I suppose I might now be

counted as of age in missionary service. I have also arrived at the age where if I go back this time, I am committed for the rest of my life. I am now 45, and I suppose I could put my roots in the West and make what little contribution I could here, but I know that if I go back now I am committed for the balance of my days. An English lady said to Mrs. Jones out in India when we had been having an upsetting time, "I do not see why you stay, we have to stay because we are officials, but it seems to me Mr. Jones might be able to get something to do in America" (Laugh-

ter). I think perhaps I could get something to do.

The romance period of missions has gone. If I am held to this movement, I am not held because of romance, but because of reality. The thing has now been stripped of the glamour, and if I am committed to it now, I am committed to it with my eyes open, seeing that there is no glamour about it. It is toil, it is blood and it is sweat, it is heart-ache and misunderstanding, it is Gethsemane and Calvary, but thank God in the ofing, an Easter morning.

(Continued Next Week)

NEWS IN BRIEF

A CALL TO PRAYER FOR GENERAL SYNOD

Those whose duty it was to prepare the reports of the Boards of the Church and the Order of Business for the General Synod, must be deeply conscious of the burden of responsibility resting upon the delegates—clerical and lay—who will meet in triennial session at Indianapolis from May 22 to 29. Issues of tremendous significance will present themselves and these should receive calm deliberation and wise decision.

Such vital issues as the union of our Church with two other Churches; the revision of the Constitution; the admission of women to membership in Consistories and on Boards; the election of a new Board of Christian Education; the problem of a permanent organization for men; the grants of financial aid to colleges, and the expanding programs of the Boards; all these should challenge not only the wisdom and grace of the representatives, but also of the entire membership of the Reformed Church.

As one views these grave problems, it is not asking too much that all our ministers and members should share in their solution. True, the 60 Classes are sending their ministers and elders on this special errand, but these should go feeling that they have the intelligent and moral support of all our people. In fact, only as the entire Church is brought to realize that it is present in spirit at the General Synod, and actually is the General Synod, can the decisions result in greatest good to the Church.

Therefore, I am asking that on Whit-Sunday, May 19th, the voice of prayer be heard from every pulpit and in every pew of our denomination in behalf of the men upon whom will devolve a most solemn and far-reaching responsibility. To know that the minds and hearts of all our people are fixed on the great assembly in the First Church of Indianapolis, will have a sobering and sustaining influence on the delegates, and the Spirit of the Lord will again make His presence and power felt among them as He did on the Day of Pentecost. It is ours to make the coming meeting of the General Synod what it should be.

"And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offense until the day of Christ: Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God."

ALLEN R. BARTHOLOMEW,

President of the General Synod.

May 4, 1929.

DELEGATES TO THE GENERAL SYNOD

In accordance with previous announcement, a special car for delegates will be attached to TRAIN No. 27 out of NORTH PHILADELPHIA, at 11.57 A. M. on TUESDAY, MAY 21st, over the PENNSYLVANIA RAILROAD, scheduled to arrive at Indianapolis at 6.35 A. M. on Wednesday, May 22nd. A second car will be attached at Harrisburg and others as needed along the route.

Delegates are kindly requested to make their Pullman reservations directly with the Railroad Company THROUGH THEIR NEAREST LOCAL AGENT. Delegates in the vicinity of Philadelphia may address Mr. D. M. Becker, Division Passenger Agent, 1613 Chestnut Street, Philadelphia, Pa. Those in the vicinity of Lancaster or Harrisburg may address Mr. N. P. Longaker, Agent, Pennsylvania Railroad Station, Harrisburg, Pa.

Ministers are entitled to use their Clerical Order Blanks. There are no special rates for the lay-delegates.

The Rev. Maurice Samson, D.D., pastor of Olivet Church, Philadelphia, who underwent a serious operation in the Germantown Hospital on April 11th, has so far recovered that he returned to his home on April 27th. While this dear brother is still a sufferer, our prayer is joined to that of his many friends for his speedy recovery.

Grace Church, Allentown, Pa., Rev. R. S. Weiler, pastor, will hold another D. V. B. S. from July 1-28th. The Church voted \$25 towards the new camp site recently purchased by Eastern Synod. Dr. Charles H. Rominger, of Cedar Crest College, will fill the pulpit during the absence of the pastor, who will be attending sessions of General Synod. Rev. Mr. Kosman filled the pulpit of Jacob's Church, Weissport, April 14th. May 19th will mark the first anniversary of the dedication of the splendid organ, and the guest preacher at the morning service will be Rev. R. C. Zartman, D.D. The evening service will be a musical service under the direction of Organist Kemmerer. The outstanding event of the day will be the presence of Mr. Lewis Kreidler, who has been with the Chicago Civic Opera and the Metropolitan Opera Companies, as the guest soloist. At the recital given under the auspices of the choir on May 2nd, a delightful program was rendered by Mrs. Eleanor Mehl Berger, of Bethlehem, and an instrumental ensemble consisting of Ray Ott, Earl Wink, Robert Helfrich and Ralph F. Kemmerer, the Church organist.

THE REV. GEORGE WELLINGTON LUTZ

The Reformed Church has been bereaved by the death of Rev. Geo. W. Lutz, one of her most popular and versatile pastors, who entered into rest at the Allentown, Pa., Hospital on Saturday, May 4th. After serving 25 years in the Pennsburg, Pa. charge, Brother Lutz assumed the pastorate of the large Frieden's charge, Slatington, Pa., about 8 months ago. He seemed to be improving after an operation, and 6 blood transfusions were resorted to. He is survived by his wife and two daughters. A fuller account of his life and labors will be given later.

CHANGE OF ADDRESS

Rev. Chas. E. Hiatt from Julian, N. C., to R. 1, Whitsett, N. C.

Rev. J. N. LeVan from Easton, Pa. to 2621 N. 2nd St., Harrisburg, Pa.

Rev. W. Carl Nugent from Mt. Pleasant, Pa. to 31 Torli cho Aizu-Wakamatsu, Japan.

THE RUFUS W. AND KATHERINE McCAULEY MILLER MEMORIAL FUND PRIZE ESSAY CONTEST

Subject: "How Can a Local Church Help in Developing a Christian Family Life?"

Length: Not over 3,000 words.

Time: All essays must be received by Dr. Paul S. Leimbach, Executive Secretary of the Publication and Sunday School Board, by Children's Day, June 9, 1929.

Eligible: Any minister or member of the Reformed Church in the United States.

Instructions: (1) Sign essay with an assumed name, giving correct name and address on a separate sheet.

(2) Use one side of the paper only.

(3) Manuscripts, as far as possible, should be typewritten.

(4) Writers are asked to remember that plans which have actually proved fruitful are of more value than theories which have not been tried.

Prizes: First Prize—\$100.
Second Prize—\$50.

EDITOR'S ANNOUNCEMENT

Dr. Frederick Lynch Joins Staff

Ever alert to provide for its readers the best things in religious journalism, the "Messenger" is pleased to announce a new feature, beginning in this issue, which we believe will be warmly welcomed. Those who were readers of that useful journal, "Christian Work," valued as perhaps its outstanding feature, the readable and valuable book reviews, under the heading, "One Book a Week," written by its versatile editor, Dr. Frederick Lynch. Since "Christian Work" ceased publication, those able articles have been surely missed. We are genuinely gratified to announce, therefore, that Dr. Lynch has become a member of our staff and will contribute this department each week. His first article will be found on page 2.

In Salem Church, Perkasio, Pa., Rev. Howard Obold, pastor, the S. S. service on April 28th was in charge of the boys, who took the place of the regular officers. After the service the boys marched over to the morning worship service.

The anniversary of the founding of the Missionary Society of Solomon's Church, Macungie, Pa., Rev. L. G. Beers, pastor, was observed April 7th, with a sermon by Dr. Jacob Rupp and address by Mr. Ralph S. Adams.

Rev. Dr. Chas. B. Alspach, of Mt. Hermon Church, Phila., has been challenged to accept the Superintendency of the Berger Home for the Aged, at Wyncote.

We wish to call the special attention of our readers to the appeal by President Bartholomew and the article by Dr. Charles E. Schaeffer on "What Will the General Synod Do?", which appear in this issue.

The address of Rev. Frederick K. Stamm and family will remain 143 Oley St., Reading, Pa., for the present, as in all probability the family will not move to their new home in Brooklyn, N. Y., until late in the summer.

Rev. T. C. Strock, pastor of Calvary Church, Bethlehem, Pa., is in St. Luke's Hospital of that city, for observation. Rev. Mr. Strock is unable to fill his pulpit and cannot attend the annual meeting of his Classis this Spring. We hope for his early recovery.

Trinity Church, Shenandoah, Pa., will be vacant after May 31st. Rev. Harry N. Spink has accepted a call to First Church of Plymouth, Pa. Anyone interested in this charge can write to Mr. Elmer J. Wasley, 111 West Lloyd Street, Shenandoah, who is chairman of the Supply Committee of the Charge.

Ensign J. Henderson spoke on "The Salvation Army and the 100th Anniversary of Gen. Booth" before the Reformed Ministerial Association of Phila., in the Schaff Bldg., May 6. On June 3 the annual outing will be held somewhere "in the country."

Dr. Clinton E. Walter was guest preacher in Trinity First Church, York, Pa., Dr. S. H. Stein, pastor, on May 5. Under the auspices of the Young Men's Club of Trinity, the Franklin and Marshall College Glee Club gave a much appreciated concert on Apr. 30.

Elder Paul Schminke of York, Pa., the indefatigable secretary of the Pen-Mar Reunion, is so anxious that all good Reformed Church folks mark down the date of the 40th annual Reunion, on Thursday, July 18, that he has just sent out a notice in 5 languages.

The many friends of Rev. Henry S. Gehman, S. F. D., Ph. D., will be glad to know that he has been elected to be instructor in Semitic Languages in Princeton University, as we announced last week. This is a well merited honor and Dr.

Gehman is fully prepared to meet all the requirements.

On April 28th, Rev. Dr. William H. Erb, 671 George St., Norristown, Pa., supplied the pulpit of St. Paul's Church of Bethlehem. Dr. Erb had been pastor of this congregation for 22 years, from 1899-1921. Large audiences greeted him at both services. Dr. Erb is devoting his time at present in doing supply work.

Rev. W. R. Shaffer, First Church, High Point, N. C., arrived Apr. 3rd to take up the work of his new charge and preached his first sermon Apr. 7th. Holy Communion was observed, and 5 members received by confirmation. On April 21st, 5 children baptized. Special services on Mother's Day, at which time another confirmation service will be held.

The 28th Conference of the Missionary Education Movement will be held at Silver Bay, on Lake George, N. Y., June 28-July 9. "The World Mission of Christianity" will be the theme. Address for information Rev. Walter Getty, 150 5th Ave., New York. The Conference at Blue Ridge, N. C., will be held June 25-July 5.

In Heidelberg Church, York, Pa., Rev. W. S. Kerschner, pastor, 36 were received into membership on Easter Day and 1,700 worshippers attended the 3 services. 691 communed during the Easter season. Offerings, received during Holy Week and on Easter, were as follows: Near East Relief, \$619.90; Apportionment, \$592.01; Current Expenses, \$307.98.

Zion's Church, Greenville, Pa., Rev. Paul J. Dundore, pastor, gave a reception on Wednesday evening, April 3rd, to the 61 members received during the year. Mt. Calvary Commandery, Knights Templar, will worship in Zion Church on the evening of May 12th. A Father and Son Banquet will be held Friday evening, May 10th.

In Salem Church, Catasauqua, Pa., Rev. Henry E. Gebhart, pastor, the memorial stop in the pipe organ, Vox Humana, which was placed there by Mrs. Josephine Moyer, in memory of her husband, Elder Jonas F. Moyer, was dedicated April 21st. Mr. Arch McQuilkin, President of the State C. E. Union, was the speaker at the Young People's Rally on April 21st.

The Andrew and Philip Bible Class of St. Paul's Church, Robeson, Pa., Rev. Edwin S. Leinbach, pastor, has subscribed \$25 a year toward the support of Levon Zenian, who is taking charge of religious educational work among the Armenians, under the auspices of the World's S. S. Association. Eight of our Reformed Church organizations have now joined the ranks of these sponsors. Who will be the next?

The Young People's Department of Saint Peter's Church, Lancaster, Pa., Rev. C. D. Spotts, pastor, held a very impressive Sunrise Service on top of Indian Rock at Williamson Park on Easter morning. The Apportionment will again be paid in full. Following the regular meeting of the Consistory, the members were invited to the home of Elder Grube, where a very enjoyable social was held in honor of Elder Grube's 66th birthday.

First Church, Washington, D. C., Rev. Dr. James D. Buhner, pastor, in addition to 17 members received by confirmation, received 7 by re-profession. Beautiful screens in front of the choir and console, and 2 chairs on either side of the Communion Table have been placed by Mrs. Charles Aufenthie, in loving memory of her parents, Mr. and Mrs. E. H. Bergman. A handsome new pulpit Bible was presented to the Church in memory of Mrs. Anna Wenrich, by her mother, Mrs. C. Weber, and her son, Charles Wenrich.

At the meeting of the Ministerial Association of Philadelphia, held Monday,

April 29th, the President of the General Synod, Dr. A. R. Bartholomew, gave an outline of the work that will be brought to the attention of the General Synod. He was followed by Dr. Charles E. Schaeffer, D. D., in a pointed address on "The Vital Issues That Are to Come Before the General Synod." Dr. Schaeffer was requested by the ministers present to write out his remarks and submit them to the Church papers.

Bethany Church, Cuyahoga Falls, Ohio, Rev. J. Theodore Bucher, pastor, had the pleasure of having five members of the Student Gospel Team of our Church College, Heidelberg College, as guests on April 21st. The students rendered special service in instrumental music, singing, teaching Church School classes and speaking during both the Church School Hour and the Morning Church Worship service. A Mother and Daughter Banquet will be held Friday evening, May 10th. The speaker will be Dean Florence Boehmer, Dean of Women, Heidelberg College. Appropriate services will be held Mother's Day.

A prominent rector of the Protestant Episcopal Church writes a warm-hearted letter of appreciation of the "Messenger," characterizing it as a journal he delights to read every week. He says: "The great need of our time, theologically, is a reasonable faith. Much liberalism is deficient in faith and in moral earnestness. I admire the devout tone of the liberalism of your paper. It is expressive of faith and not of skepticism. The moral question of the day is Prohibition, and you are right to keep defending it. Alcoholism must go the way of slavery." Of course, as we are only human, we are grateful for such a judgment.

In loving memory of William J. Whitesell, the superintendent of the Sunday School of the Salina, Pa., Church, a committee consisting of W. T. Adams, W. McWilliams, of the Consistory, and Samuel Brown, of the Sunday School, have drawn up a resolution of respect. Realizing that they have lost one of their most faithful, diligent, and dependable associates, and that the community at large suffers the loss of one who was always alert to do good for others, and one whose whole life conformed to the principles of Christian fellowship and brotherhood, the resolution fittingly expresses the love and esteem in which Mr. Whitesell was held.

The Salina, Pa., Church has been without a pastor since Jan. 1st, but regular worship has been maintained twice each Sunday. The Easter service by the Sunday School was given on the evening of April 7th, having been postponed on account of the death of Mr. H. J. Whitesell, the Superintendent. A fine program was rendered by the children and a very well pleased congregation filled the Church. On April 14th, Holy Communion was celebrated morning and evening with Rev. R. V. Hartman, of New Kensington, officiating. On May 5th the newly elected pastor, Rev. C. L. Bash, assumed his duties in the charge.

The 53rd Annual Sermon and Memorial Service of the York, Pa., Fire Department was held in Trinity First Reformed Church, April 28th, at 6 P. M., and the sermon was preached by the Rev. Dr. Samuel Henry Stein, minister of the Church and Chaplain of the Department since 1910. It was a notable service and music of a high order was provided by the organist, Miss Eleanor C. Kerchner, a double quartette and the Boys' Choir. The Chaplain, Dr. Stein, conducts a Fireman's Bible Class in the new Church School Building at 9.45 every Lord's Day morning, and 8 of the 9 Fire Companies of the city are represented in its enrollment.

In the Myerstown, Pa., Church, Rev. David Lockart, pastor, a reception was ten-

dered the 62 members received during the year. 25 Hymnals have been purchased and 26 chairs ordered for the accommodation of the larger attendance in the Sunday School. Two new shields were placed in the windows of the Church in connection with the 75th anniversary of the laying of the cornerstone. Rev. Mr. Lockart has been chosen to serve as Chairman of the annual Lancaster Missionary Conference to be held on the Theological Seminary grounds, Aug. 3-10th. Mrs. Lockart will be in charge of the music during the conference. Rev. Mr. Lockart will preach the Baccalaureate Sermon to the graduating class of the local High School. One of the most regular attendants both in Church and Sunday School, is Mrs. Sarah A. Anthony, who was a member of the first confirmation class of Rev. Dr. George Wolff, D. D., confirmed in 1861. Two other members of this class are still living, Mrs. Rosanna Hollinger Strohm and Mrs. Maria Haak Tice, both of Lebanon.

The Week Day Church School of Salem Church, Allentown, Pa., Rev. W. F. Kosman, pastor, closed for the season with an interesting program on April 25th. Throughout the winter sessions were held each Thursday afternoon from 3.30 to 4.30 o'clock with an average of 55 children attending from an enrolment of nearly 70. At the closing program each class gave a short sketch taken from the Bible, illustrating the theme of the year's teachings. The teachers of the School were: Mrs. Floyd Carty, Mrs. Charles Roth, Mrs. A. G. Hofmann, Mrs. Fred Newhard, Mrs. Charles Schleifer, Mrs. Robert Melchoir, Miss Lottie Geisinger, Mrs. Grant Cressman, Miss Ada Crouse and the Church deaconess.

The Woman's Interdenominational Union of Philadelphia and vicinity announces the following program in honor of Dr. Ida S. Seudder, of Vellore, India, outstanding medical missionary. Tea for young people, Saturday, May 11th, 3-5.30 P. M., at Merion War Tribute House, Hazelhurst Ave. and Baird Road, Merion. (Trains leave Broad Street Station at 2.45, 3.15, 3.45; 10-trip ticket reduces fare one-half.) Vesper Service, Sunday, May 12th, at 4.30, Bryn Mawr Presbyterian Church, Bryn Mawr, Pa. Luncheon for Church women and their friends, Monday, May 13th, at 12.30 in Auditorium, Y. M. C. A., 1421 Arch St. Tickets \$1. Send checks for reservations before Saturday, May 11, to Mrs. J. A. Griffith, 802 Schaff Building, 1505 Race St., Philadelphia.

A rare treat was in store for the members and friends of Bethany Church, New Freedom, Pa., on Apr. 28th, when Antonio La Nasa, the celebrated tenor of New York, Mrs. La Nasa, formerly Miss Jessie Miller, a prima donna of the Cleveland Opera Co., Miss Violet Mitzell and Mr. Percy Einsig, members of the Civic Opera Co. of York, appeared on the choir loft with the choir. Mr. La Nasa sang "Open the Gates of the Temple"; Mrs. La Nasa sang "The Palms"; Mr. Einsig sang "Face To Face"; the quartet sang "One Sweetly Solemn Thought." The music and program was improvised, the artists calling unexpectedly at the parsonage in the afternoon as the guests of Miss Violet Mitzell, daughter of the minister, Rev. C. M. Mitzell. Miss Mitzell made her debut as an opera singer in the York Theatre, Friday and Saturday evenings, April 26th and 27th, taking the part of "The Queen" in the "Bohemian Girl."

St. John's Church, Reading, Pa., fittingly celebrated May 5th and 8th the 25th anniversary of the pastorate of the Rev. Dr. Thomas H. Leinbach. The Sunday School and congregation vied in showing evidences of the affection and good will felt for this beloved pastor. Elder Wm. A. Levan made a fitting presentation of a purse of gold, and another purse, together with numerous individual gifts, came to Dr. Leinbach under whose ministry the

congregation has increased from 400 to 900 members. The preacher morning and evening, was the Editor of the "Messenger." On Wednesday evening, Dr. A. R. Bartholomew, President of General Synod, presided, and greetings for the Reading Ministerium were given by Rev. Dr. Lee M. Erdman. On Sunday noon the members of the Consistory and their wives also gave a complimentary dinner to Dr. Leinbach and family. The entire occasion was one long to be remembered.

The Commencement Exercises of the Phila. School for Christian Workers of the Presbyterian and Reformed Churches, 1122 Spruce Street, will be held in the First Presbyterian Church, Locust Street, above Fifteenth on Monday afternoon, May 13th, at 3.00 o'clock. The Rev. Samuel M. Zwemer, D. D., F. R. G. S., well-known Missionary, and Editor of "The Moslem World" will make the address. The Induction of the Deaconesses will be conducted by Moderator Walter E. Jordan of the Philadelphia Presbytery and the Rev. J. Rauch Stein D.D., of the Philadelphia Classis of the Reformed Church. The officers and members of all our Churches are cordially invited to be present. A class of thoroughly trained young women are going forth to positions of responsibility and usefulness. Applications are already being received for the entering class in September. The School has a very able Faculty, training the young women of our Church for excellent service in the Master's Kingdom. Are there not some who read these lines who are ready to hear Christ's call and enter this blessed work?

Last month the following congregations paid their indicated Ministerial Sustentation Campaign quotas in full: Willow Street Reformed Church, Lancaster Co., Pa., Rev. David Scheirer, \$850; First Church, St. Louis, Mo., Rev. J. B. Bloom, \$780; St. John's Reformed Church, Lansdale, Pa., Rev. Alfred N. Sayres, \$3,514; Second Church, Reeseville, Wis., Rev. Roland L. Kuentzel, \$425; First Reformed Church, Belvidere, Tenn., Rev. Walter J. Stuckey, \$845; Bethel Church, Marion, S. D., Rev. A. Kurtz, \$300; Christ Reformed Church, Brooklyn, N. Y., Rev. H. W. J. Schulz, \$1,265. The following also paid their quotas in full thus far during May: Missouri Reformed Church, Pollock, S. D., Rev. Karl Thiele, \$135; Grace Church, Pittsburgh, Pa., Rev. Dr. Karl A. Stein, \$1,160; Nazareth Church, Houserville, Pa., Rev. W. W. Moyer, \$70. Thus far 49 congregations have paid their Ministerial Sustentation Campaign quotas in full, and many others will no doubt pay them in full in the near future.

Valentine Ziegler was given a testimonial dinner on Ap. 27, by his class of young men, at St. Mark's Church, Reading, Pa., Rev. Gustav R. Poetter, pastor. For 37 years Brother Ziegler has been the faithful and efficient teacher of this class. Some of the original group, of the earlier years, united with the present membership to do him this deserved honor. Walter S. Ludwig had charge, ably assisted by the committee. A bronze tablet, 20 by 24 inches, was presented to Brother Ziegler, much to his surprise, and large baskets of beautifully selected flowers were given to him, one from the class and one from the S. S. Association. The tablet will be placed in the S. S. room. The congregation reports 1,460 members in good and regular standing to Reading Classis, 142 additions, \$5155 for benevolence and \$14490 for congregational support, a total of \$19645. During the year a Catechumen's Church Building Fund of \$500 was completed by classes of the present pastorate, and another fund was begun.

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Rev. Joseph S. Peters, D. D., pastor, Rev. Wayne H. Bowers, a missionary to Spain for 15 years, delivered the address at the Lenten service on Feb. 27. Rev. Mr. Bowers was a Seminary Classmate of the pastor, and his message was both interesting and instructive. 27 new members were added to the roll on Easter; of these 18 were confirmed in the faith. The attendance during Holy Week was excellent; the Preparatory service on Friday night brought out nearly the entire membership, more than at any service held in the 16 years of St. James' history. About 400 communed. The offerings on Easter were \$1,035.54; the regular Easter effort to raise sums for the local Church debt and other necessities amounted to \$828.49. The Apportionment is raised through the duplex envelopes, and is paid monthly; the sum this year was \$1,930.56 and is entirely paid; this bears out the record for the 16 years of the existence of St. James. The Ladies' Aid Society supplied flowers for the altar during Holy Week, and palms for the same period; the Easter lilies, a profusion of which graced the chancel on Easter, were given in memory of Edmund M. Stearns by Mrs. Stearns. The W. M. S. conducted a Mission Study class at 2 different intervals, taking an afternoon and an evening to each session. Just recently the Society sponsored a "Fuhrman Dinner" which netted

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them \$100. The annual Thank Offering was the best made by any Society in Lehigh Classis: the same was true the year previous. The annual outing and banquet was enjoyed by the choir at the Red Lion Hotel, Quakertown; many members of the consistory were also in attendance; 38 in all composed the party. Mrs. Joseph S. Peters who suffered a stroke of apoplexy last July has made a remarkable recovery, we are glad to report, and is able to do much of her accustomed work in the home and in the Church.

The men of the various consistories of the Reformed Churches of Carroll County, and their wives, met in semi-annual conference at Baust's Church on Thursday, April 25. Roll call showed that representatives were present from every charge in the County. Rev. Mr. Kresge led the devotional period of the first session which was followed by animated discussions by both laymen and the clergy, the topics being, "The duties of Elder and Deacon, and how can they most ably help the pastor." A motion that a committee be appointed to study the advisability of re-adjustment of the charges in Carroll County and report its findings to Classes at its meeting in May brought forth fervid argument both pro and con. The motion carried; the chair appointed the following as a committee, viz.: Rev. Mr. Peck, Mr. Hollenbaugh, Mr. Rebert, laymen E. O. Dodrer and O. D. Gilbert. Much zest was added by the presence of Mr. and Mrs. Murray E. Ness, of Arendtsville, Pa., and Rev. Paul D. Yoder, of Codorus, York County, Pa.; two men who formerly served pastorates here and gained a strong hold upon the affections of many families. At 6 o'clock a recess was declared and all hands were invited to the old school house nearby, where a repast had been prepared by the ladies of Baust's congregation; such a meal as can be prepared only by farmers' wives and daughters. At 7.30 o'clock the evening session was called to order and the devotional service led by Rev. Mr. Rebert. A solo by Rev. Mr. Ness was an enjoyable part of the evening's exercises. In a brief talk, Mr. Ness was

reminiscent in a manner that delighted the large audience. The lecture of the evening was delivered by Rev. Mr. Yoder. "The Country Church Pew," proved to be a timely and masterly discourse. The next conference will be held in St. Paul's Church, Rev. John N. Garner, pastor, Westminster, Md., in November.

THE MASSANUTTEN ACADEMY

Dr. Howard J. Benchoff, Head Master

Commencement exercises will be held at Massanutten Academy, Woodstock, Va., Dr. Howard J. Benchoff, Head Master, May 30-June 3rd. The largest class in the history of the school will be graduated; there are 26 applicants for diplomas and 10 for certificates. The program will begin with oratorical contests on the evening of May 31st. On June 1st the new swimming pool will be dedicated and used in a meet with a team from the Hun School, Princeton. Class Day exercises will be held Saturday evening. The Baccalaureate Sermon will be delivered by Rev. Dr. Henry I. Stahr, of Hanover, Pa., on Sunday morning in Lantz Hall. Special music will be rendered at this service by student organizations and Miss Julia Gray of Washington, D. C. Miss Gray, accompanied by the student clubs, will give a concert in the evening. Graduation exercises will be held on Monday, June 3rd, at which time the many awards will be announced. All seniors will deliver orations, the best 8 being reserved for the graduation program. The reception which follows in the evening will mark the close of the 30th year of the existence of Massanutten.

The school can well be proud of the new swimming pool, for both beauty and service. As an annex to the Virginia Lee Harrison Gymnasium, it is flanged on one side by the gymnasium and on the other by well-grown Norway Maples, giving it the effect of an indoor pool, with outdoor attractiveness. The pool is tiled in a design that was specially made for Massanutten by the Wm. Jackson Co., of New York, at a cost of \$35,000. The colors of green, buff and gray lines and panels are beautifully blended and give it a most attractive appearance. The pool proper



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is 20 by 60 feet, running from 3 to 9½ feet in depth. An unique feature is the installation of under-water colored lights, giving a rainbow beam under water after night, and making the whole room bizarre in appearance. The pool is equipped with showers and dressing rooms, office for the director and bleachers, in tile, for the spectators. It is a gift by a Massanutten boy, J. Frank Harrison, class of 1908, who built this pool in memory of his brother Tom, class of 1910. Mr. Harrison is a manufacturer in Chattanooga, Tenn., and was a student in Massanutten the second year of Dr. Benchoff's administration. He was a student when there was but one building, Riddleberger Hall. Given a week's vacation, the boys of that day, only 10, excavated for room for a steam heating plant in this original building. Stoves had been used previously. Mr. Harrison was one of the 10 who helped to dig the cellar. Today, he and the others are very proud of their alma mater which has had a spirited existence and splendid growth since those early years. With the gymnasium, a memorial for Mr. Harrison's mother, this unit gives Massanutten a prestige for recreations that is the admiration of all visitors and the envy of other schools.

HOME AND YOUNG FOLKS

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

A MOTHER'S HANDS

Text: Proverbs 31:31, "Give her of the fruit of her hands."

A mother is such a wonderful person that we cannot speak too highly of her. Many noble men and women have paid high tribute to their mothers and have given them credit for the best that is in them. A true mother dedicates herself to her children and uses head and heart and hands for their welfare.

Even if we think only of what a mother's hands do in her lifetime we will find a catalogue of deeds that seems remarkable. What a mother's hands do in a single day is sometimes wonderful. As we are about to celebrate another Mother's Day, which is every year becoming more popular, let us fix our thoughts upon a mother's hands.

In the last chapter of the Book of Proverbs the writer paints such a wonderful picture of a true wife and mother that it will not be out of place to reproduce it in its entirety, especially because he refers seven times to her hands.

"A worthy woman who can find?

For her price is far above rubies.
The heart of her husband trusteth in her.
And he shall have no lack of gain.
She doeth him good and not evil
All the days of her life.
She seeketh wool and flax,
And worketh willingly with her hands.
She is like the merchant ships;
She bringeth her bread from afar.
She riseth also while it is yet night,
And giveth food to her household,
And their task to her maidens.
She considereth a field, and buyeth it;
With the fruit of her hands she planteth a vineyard.
She girdeth her loins with strength,
And maketh strong her arms.
She perceiveth that her merchandise is profitable;
Her lamp goeth not out by night.
She layeth her hands to the distaff,

And her hands hold the spindle.
She stretcheth out her hand to the poor;
Yea, she reacheth forth her hands to the needy.
She is not afraid of the snow for her household;
For all her household are clothed with scarlet.
She maketh for herself carpets of tapestry;
Her clothing is fine linen and purple.
Her husband is known in the gates,
When he sitteth among the elders of the land.
She maketh linen garments and selleth them,
And delivereth girdles unto the merchant.
Strength and dignity are her clothing;
And she longeth at the time to come.
She openeth her mouth with wisdom;
And the law of kindness is on her tongue.
She looketh well to the ways of her household,
And eateth not the bread of idleness.
Her children rise up, and call her blessed;

Her husband also, and he praiseth her,
saying:

Many daughters have done worthily,
But thou excellest them all.
Grace is deceitful, and beauty is vain;
But a woman that feareth Jehovah, she
shall be praised.
Give her of the fruit of her hands;
And let her works praise her in the
gates."

This picture presents to us an exceptional mother, who was not only far above the average but at the very top, because her husband says she excelled all other women. Can a mother like this be found in our day? Will the daughters of today turn out to be mothers like this? Conditions have changed a great deal since this word-picture was painted, and with all the helps which modern civilization has provided, especially the electrical equipment of the modern home, it is not necessary for a woman to do all which this ideal mother is said to have done. But I believe that there are many mothers in our day who have just as brilliant minds, just as loving hearts, and just as willing hands as the mother of our picture. Every husband who looks for them can find some excellent traits in his wife, and every child who has true filial devotion sees much to love and to praise in its mother.

A mother's hands are the most loving instruments the world has. They provide for the food, the clothing, the cleanliness, the comfort and the happiness of the children. In a single day those loving hands do a thousand turns for the benefit of the child or children.

While the child is still helpless it is the mother who bathes, dresses, feeds and fondles it; prepares its crib and sees that it is clean and comfortable; makes, washes and irons the articles of the baby's wardrobe, and all that pertains to its health and comfort; and gives many a caressing and loving touch. In addition to this she also ministers to the other members of the family.

Not long ago I officiated at the burial of the remains of a dear mother, over eighty-four years of age, who had raised a family of ten children. Can any one figure out the number of acts the hands of such a mother performed for her children and her husband? No doubt the hands were often weary when evening came, and what a blessing were the rest and sleep which gave them strength for the manifold duties of the morrow.

Sit down and think of the many movements your mother's hands go through in the duties of a single day. The preparation of the meals, the making of the beds, the washing, ironing and mending of the clothes, the cleaning and tidying of the rooms, the many little acts of affection and service to every member of the family, and you will be overwhelmed with the realization that the duties of a single day involve thousands of movements of the mother's loving hands, and then think of weeks and months and years of this kind of service, and you will be convinced that no children can ever repay the loving service of a mother's hands.

And when sickness comes, the duties of the mother's hands are multiplied. As she tucks the patient into bed, administers the medicines, lays her hand many a time upon the fevered brow with soothing touch, raises or lowers lights and extinguishes the lamps, and in many other ways ministers to the comfort and welfare of the patient, she shows what a loving heart and willing hands can do to bring about a speedy recovery.

The old and familiar words of William Ross Wallace are still true:

"They say that man is mighty,
He governs land and sea;
He wields a mighty sceptre
O'er lesser powers that be.
But a mightier power and stronger
Man from his throne has hurled,

MY MOTHER!

Wm. S. Gerhard

Here's to the mothers of today!

God bless them every one,
And as their loving hands they lay,
When their daily task is done,
Upon the little tousled head,
That's bowed now low in prayer,
As the child's, "I thank Thee, God,"
is said,

May they know no fear or care.

Oh! that each mother of the race
Would realize and know
That such will always be the case,
If they will but bestow
Upon each small, dependent child,
What's worth far more than gold,
The Spirit of the "Meek and Mild,"
Of Whom the saints have told.

O mother mine, your prayers have
been

A shelter and a shield,
Where'er I've gone, whate'er I've
seen,

Out in the world's wide field,
I never, never, can repay
For all you've done for me,
But I can now no more delay
Love's tribute to decree.

May all the sons and daughters, too,
Throughout this broad, fair earth,
Know such a mother staunch and
true,

To whom they owe their birth.
And so, whate'er of change may
come,
Of custom, style or name,
May these two, mother and the home,
Remain fore'er the same.

Freeburg, Pa., May 5, 1929.

For the hand that rocks the cradle
Is the hand that rules the world."

Sometimes unusual circumstances will cause a mother's hands to render unusual and self-sacrificing service. Once there was a woman who always wore gloves on her hands. She had a daughter whom she loved very much. The girl often wondered why her mother always wore gloves and never showed her hands. One day when the girl asked her mother about her hands, and when she thought that her daughter was old enough to understand, she told her that when she was a baby their house was on fire and she saved her little girl from the flames but burned her hands so badly that they were scarred and ugly. Then the mother took off her gloves and showed her hands to her daughter. When the girl saw the hands which had saved her life and had suffered so much for her sake, she kissed them again and again, as she cried: "Beautiful hands! Beautiful hands!"

Although your mother's hands may not have saved you from the flames, they have rendered so many other services which really have saved your life and have ministered to your comfort and happiness so that you ought to feel eternally grateful to her. If your mother is still living, the least that you can do on Mother's Day is to go to her and cover her hands with kisses as you say: "Beautiful hands! Beautiful hands."

Brotherbird Learns a Lesson

Frances Ann Fiske

Early in the spring, Fatherbird and Motherbird started housekeeping in a tree not far from our house. They built their nest carefully, well up in the tree where the branches were thick and where the nest would be unnoticed by the passers-by. The birds, you see, were a bit afraid of

boys, and they hoped that this nest would be so well concealed by the thick green foliage that no boys would see it.

The nest was made of straw and leaves, and around the edge was what do you think? White lace! Bessie's lace-trimmed dress had caught one day on a blackberry bush, and a few inches of the lace had been torn off and left behind. The birds used it in finishing their nest.

Motherbird said it was the prettiest nest they had ever built. She laid two little eggs in it. Then she sat on the eggs to keep them warm so that the tiny, tiny birds inside might grow until they were big enough to burst the shells and come out. While she was keeping the eggs warm, Fatherbird brought food to her.

After awhile, the egg shells broke, and out popped two of the funniest, hungriest baby birds that you ever saw! How hungry they were! Motherbird and Fatherbird were kept busy feeding them and watching them to see that they did not fall from the nest.

Day by day the baby birds grew bigger and stronger. Their feathers grew brighter and softer and they no longer looked as if they were all claws and beak. In almost no time at all they began to think of flying. It looked so easy to them when they watched Fatherbird and Motherbird start off. They talked about it when they were alone. Brotherbird insisted that it was quite unnecessary for Motherbird to remind them to keep off the edge of the nest, every time she left home. Why couldn't they go, too? Of course it looked like a long way to the ground, but they would have to get down there some time. They decided that perhaps, if they teased enough, Motherbird would let them try it.

They were disappointed, however; for Motherbird was very firm when she said, "Oh, no, your little wings are not nearly strong enough yet. I will tell you when it is best for you to try it."

Sisterbird was willing to believe that Motherbird knew best—for hadn't Motherbird lived a long, long time in which to learn about such things?

But Brotherbird said, "That's all nonsense! I'm half as big as Fatherbird now; and so shouldn't I know half as much?"

Sisterbird was doubtful. "But it may be age and not size that counts," she argued.

But Brotherbird was restless and venturesome, and the very next time that the two were left alone he began to flutter about on the edge of the nest.

"Do be careful," warned Sisterbird. Just then Brotherbird's claws became tangled in the lace at the edge of the nest. While trying to free himself his wings became so tired that when at last he was free, he felt himself going down, down, down.

Sisterbird, very much frightened, began to call loudly for Motherbird, who happened to be on the way home. Fatherbird heard the commotion and hurried home from another direction. He was very much displeased when he found Brotherbird on the ground. He knew very well that the little wings were not strong enough to carry the venturesome little bird back up to the nest. What was to be done?

"Peep, peep," Brotherbird cried excitedly, flapping his wings and trying to show them that he could fly back to the nest. But he could rise only a foot or two from the ground. He tried again, while Motherbird hopped around, crying and scolding.

"You are just like Billy Brown," she scolded. "If his mother tells him not to do a thing, he is very sure that she does not want him to have a good time, when nine times out of ten it is because she wants to take care of him, so that he may have a better time, later. If he disobeys and gets hurt or sick or unhappy, he wishes he had believed that his mother

knew best. I told you your wings were not strong enough to use yet. If you had kept off the edge of the nest while I was absent as I told you to do, you would not have fallen. Now, how are you going to get back?"

"Peep, peep! I'm sure I don't know." Again Brotherbird tried to fly, only to drop back to the ground.

Motherbird was frantic. At any moment a boy might come along and carry her baby bird off.

"Oh, dear! Oh, dear!" she cried from the edge of the nest, where she had gone to see if Sisterbird was all right. "Try again, try hard! Oh, dear! Oh, dear!"

But her frantic cries only made Brotherbird more frightened, and his baby wings were so tired that he could not fly at all. Then he heard a sound that was entirely new to him. A boy, whistling merrily, was coming closer and closer.

"Quick, or you'll be carried off!" cried Motherbird.

Brotherbird wondered if it might not be fun to be carried off. Certainly he couldn't fly. He knew nothing about boys; so he was not a bit afraid, not even when he was picked up very gently from the ground. He even wondered why his father and mother were making such a fuss. And anyway, he hoped he might some day be able to whistle as the boy did. He was just a wee bit uneasy when the boy put him in his dark pocket. And then the boy seemed to be moving so strangely, by fits and starts. He began to wish he had not tried to use his wings. Then, in no time at all, a careful hand lifted him out of the dark and placed him gently beside his sister in his own nest. Wasn't Brotherbird surprised!

Motherbird and Fatherbird were still fluttering about in great excitement.

The boy, after watching for a moment, slid, still whistling, down to the ground and went on his way.

"Peep, peep!" cried Motherbird coming back to the nest. "That's quite the finest boy I ever knew!"

In the nest Sisterbird, still trembling from fright, began to scold Brotherbird. "Didn't I tell you that Motherbird knew more than you?"

And Brotherbird replied casually, quite as if he had always thought so, too. "Of course, that's why we have fathers and mothers, to take care of us while we are learning to take care of ourselves."

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Puzzle Box

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HIDDEN WORD FLOWER PUZZLE

Take one letter from each word and find the flower.

1. Bring your flowers here., e. g. (Rose).
2. Carry sister these sweet roses.
3. Ship our coupe, Express Company.
4. Every girl loves flowers the best.
5. First sow the seed, then keep weeds away.
6. Choice plants become messengers carrying others rich pleasure.
7. Maggie's engagement surprised all neighbors living around Columbia.

A. M. S.

PEN PRICKS

By John Andrew Holmes

Kings used to drink blood, but now they are glad to get frappe.

"I have always maintained," declared Charlie Androlet, "that no two people on earth think alike."

"You'll change your mind," said his fiancée, "when you look over our wedding presents."—Exchange.

The Family Altar

The Rev. John C. Gekeler

Help for the week of May 13-19

Practical Thought: In the way of obedience is life.

Memory Hymn: "I Love Thy Kingdom, Lord."

Monday—Jeremiah Calls to Obedience,
Jer. 7:1-11.

The people of Jerusalem were largely formalists, careful about observing the rites of their religion, but giving no heed to its application in daily conduct. If religion means anything it ought to produce purer life and kindlier relations between man and man. This, indeed, is the very test proposed by Jesus, "By their fruits shall ye know them." and again when He appealed, "If ye love me, keep my commandments." God's message to His people was a call to repentance, "Amend your ways." It is no less needed today.

Prayer: With shame of face, O Lord, we acknowledge our sins. Pardon our wrong-doing, we beseech Thee, for Thy Name's sake. Amen.

Tuesday—A Disobedient People.
Jer. 7:21-26.

Ritual is secondary to obedience; while it may be an expression of heart devotion, we must not so fall in love with it that the high demands of God upon us shall be neglected. With all their burnt offerings the Jerusalemites were neglecting the things God most desired—love and obedience, honesty and neighborliness. As we read their history it is easy to condemn them, but let us beware lest in judging them we also fall into the same condemnation.

Prayer: Dear Father, we would be Thine obedient children. Give us the aid of the Holy Spirit that we may keep Thy laws, and bear testimony to all men of Thy goodness. Amen.

Wednesday—Obedience Better Than Sacrifice. 1 Sam. 15:17-23.

King Saul was blessed with high opportunity to do large things for God and humanity. Men are judged by their opportunities as much as by their failures. Saul was greedy and self-centered and, therefore, threw away these opportunities. The present advantage blinded him to the lasting good. To his disobedience he added falsehood. One sin always leads to another. The frightful nature of sin is clearly stated in Samuel's rebuke to the king. Partial doing of God's will may be complete disobedience. Saul performed only part of the commission upon which he was sent; hence the prophet's rebuke of his sin.

Prayer: Help up to give Thee, O God, an undivided allegiance. May we willingly serve Thee with fullness of heart and glad devotion. Amen.

Thursday—Obedience and Blessing. Deut. 11:26-32.

The relation between obedience and blessing is not arbitrary, but grows out of the nature of good and evil. If, as Paul says, we live and have our being in God, then we are happiest when living within that sphere. The bird is fitted for the air and the fish for the water. Both suffer when taken out of those realms;

so we also suffer when we depart from God. "Let us hear the conclusion of the whole matter: fear God, and keep His commandments: for this is the whole duty of man."

Prayer: Give us understanding hearts, O God, that we may know that with Thee is the way of life, and that blessing and good come from walking with Thee. Amen.

Friday—Disobedience and Punishment.
Deut. 28:15-24.

If good follows obedience as a result, it is also true that disobedience fruits in harm. Which is but a round-about way of saying that disobedience is followed by punishment. "The soul that sinneth, it shall die." This is a spiritual application of the natural law that like begets like. These laws apply to nations as well as to individuals. When communities, cities, states or nations flaunt the law, they should not be surprised if a reign of lawlessness results with consequent suffering.

Prayer: Thou hath set before us the good and the evil; help us, dear Father, to choose the good and shun the evil. Write Thy laws upon our hearts, that we may obey Thee who art our life. Amen.

Saturday—The Obedient Christ.
Phil. 2:1-11.

God has given us the law that we might know the ways of righteousness; the prophets were sent to help men choose the life of obedience. To every man conscience has been given to keep him in right paths. Finally, an Example was sent into the world, even Jesus Christ, God's Son, that we might see the product of perfect obedience. The mind of Christ was set on doing his Father's will. This was his meat and drink. Paul urges that we copy Him. The Son of God humbled Himself; then why should we be haughty? He became obedient unto death, even the death of the cross; shall not we obey that will which for us means life eternal?

Prayer: O Christ, we marvel at Thy obedience and bow in deepest gratitude, for through it we find life. Forgive our waywardness and stubbornness in that we have been disobedient to Thy word. Help us to find joy in following Thy example. Amen.

Sunday—Worship Enjoined.
Psalm 96:7-13.

In sincere worship devout souls find great joy. They also receive through it much help in living the life that pleases God. In worship there is more than the outreach of the soul after God; there is His answer to the aspiring heart. From the services of the Church there results a forming of ideals and holy purposes and a strengthening of the will to do right.

Prayer: "O worship thy King, all glorious above! O gratefully sing His power and His love; Our Shield and Defender, the Ancient of Days, Pavilions in splendor and girded with praise.

Frail children of dust, and feeble as frail, In Thee do we trust, nor find Thee to fail; Thy mercies how tender, how firm to the end, Our Maker, Defender, Redeemer and Friend."

THE PASTOR SAYS—
By John Andrew Holmes

Next to denying the gospel altogether it is infidelity to deny it freedom to possess the whole realm of human life.

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THE WAY TO HEAVEN

"Can you show me the way to Heaven?"
I asked a youth one day.
"I'll tell you another time, sir,
I've a football game to play."

"Will you point me the way to Heaven?"
I asked of a maiden fair.
"Oh, sir, I'm going to a party now;
But some day I hope to go there."

I asked a well-dressed lady,
Who came hurrying down the street.
She assured me, "Gladly, later on;
There's a committee I must meet."

"Can you help me find this Heaven?"
I asked of a business man.
"I'm sorry, my friend, I've appointments
now,
But later on I can."

And then I asked a pompous soul
Puffed up with dignity:
"My man, I'm travelling there myself;
Just follow after me."

I tried to follow as he said,
First up hill, and then down,
There was nothing "straight and narrow"
In the road he took from town!

And then discouraged, hopeless,
I paused beside the way
And joined some happy children
As they sang and danced in play.

'Twas there, at last, I found the Road
That leads to Heaven above;
'Twas in their trusting faces that
I found the God of Love.

—Grace H. Poffenberger.

BENNIE'S DOUBLE LESSON

By Joseph Henry Benner

Bennie plunked himself down on the hard snow alongside the railroad tracks. With two or three fierce tugs and as many savage yanks he pulled off his skates. He jumped to his feet. He shook a finger furiously at the 5,000 or more skaters on the river who were laughing at him. He turned and shook that finger just as furiously at the men who were working in the stone-quarry on the side of the railroad opposite the river.

Then Bennie transferred his attention to the man standing near him. He shook no finger at him; he shook his fist at him, and he shrieked at him with a ferocity that made his whole body shake and quiver.

"You'll see," he told this man. "My Dad's Jack Gillen; that's the prizefighter, you know him. My Dad'll lick you worse'n

you licked me. You'll find out." Then half walking, half running, Bennie left the spot.

A few hours later, to his father, who sat with hands on his knees, with head thrust forward, his eyes agleam and his jaws chewing an unlighted cigar. Bennie told his story.

"There were 5,000 people on the ice," said Bennie. "And down toward the dam, you know, the ice is thin. And then there's a wide space where there's no ice at all. You know how it is."

"Well," bubbled Bennie, "I thought that I'd just take a chance and show my nerve. I skated down on the thin ice. And I circled around and around from one side of the river to the other. I did, getting closer and closer to the edge toward the dam every time I went around in a ring. It was some great stunt I pulled off, I'm telling you, Dad."

"Some stunt, it was that," rumbled the father. "I'll tell the world."

"And you should have seen the dames and some of the men, too, on the ice. Was they excited? Dad, they almost went cuckoo. There was an awful holler. Some of the skirts piped. 'You keep away from there, boy.' Gee, it would have made you laugh. And a lot of the guys yelled, 'If I knew your Dad I'd see to it that he found out that you're just trying to commit suicide.' Yeh, Dad, you'd split your sides with the fun."

"Huh, huh," mumbled the father.

"And that gang working in the stone quarry. They were another pair of mule's ears. I thought they'd throw fits. I was some pumpkin, I'm telling you, Dad, just skirting around on that ice where it was so thin it bent, and so far down near the edge that it just sort of went down under the water as I went along."

"Yes, so it would seem," remarked Jack Gillen a little coldly. "But come along," he said, "with your story that you're going to tell. What's the thing that you are so sore about?"

"Sore, that's the word," cried Bennie. "I'll tell you, Dad, old sport. A guy driving a wagon in the stone quarry got too fresh with me; and I want you to go down there and give him the blazes of a licking for me."

"Oh," came from Jack Gillen with some show of interest. "Well, let's hear about this man who got fresh with you and whom I'm to lick."

"I got off the ice to fix a skate that had got loose. I went up on the stone-quarry side; sat up on the railroad track. You know. And when I was sitting down, this fellow came down down out of the quarry to where I was sitting and he butted in on what was none of his business at all."

"What did he do?"

"He gave me a lickin', that's what he did."

"And what for, if I may ask?" the father of Bennie asked. "For that stunt you had the nerve to pull off?"

"Yes."

"So?"

"He came down to me so slow and so easy like, that I never had an idea he was up to something. And he held his hands behind his back, too, so that I hadn't any notion that he was carrying something."

"Ah, ha."

"Don't you think, sonny, that was a bad piece of work you was doing just now," he sprang, and a lot of other stuff like that, comin' closer and closer.

"I see," said Bennie's father. "And then what was the gab you handed out to him?"

"Oh, I just kidded him along."

"To be sure."

"And then when he got to me he grabbed me by the coat collar and he swung me up off the ground where I was sitting and he pulled a big blacksnake whip from

behind him and he licked the tar out of me. I've got welts. I have, Dad."

"Pretty rough, eh?"

"And he didn't only lick me, he made sport of me," declared Bennie. "All the while he was whaling me he kept saying, 'Now whenever you feel like cutting up any smart Aleck capers like that again, son, you just think of this lickin' and don't do them. Sometime they'll end bad for you.'"

"So," said Bennie's father. "That's the way the guy talked."

"And you should have heard the crowd on the river and that gang in the quarry. They were yelling and laughing all the time. And a lot of them kept screeching, 'Give it to him harder,' and such like things."

"Is that so?" wondered Bennie's father.

"But I told 'em what was what," said Bennie. "I told 'em that my Dad was Jack Gillen, the prizefighter, and I told that fellow who licked me, that you'd lick him, and lick him worse'n he licked me, at that, too."

And now Bennie's father rose up. His expression changed from one of interest to one which was anxious and grave.

"Bennie, my son," he said, "you've got the wrong idea, in one connection, in this thing. You're wrong in thinkin' that it's goin' to be the quarry man to whom I'm gin' to hand out a lickin. As a matter of fact it's **you** to whom I'm going to hand it out."

And an instant later Bennie was geeting handed to him by his Dad a licking that was far harder than the one he had been handed by the man from the stone quarry.

At first Bennie howled with rage quite as much as with pain. But as the licking came harder and harder and it appeared as though it would never end, Bennie changed his tune and cut out the howls of rage, and howled only in pain, getting in a word now and then telling his Dad that he knew very well what his Dad meant by all this, and that he would try to think about it as his Dad thought about. After a while Bennie's Dad ceased his walloping of Bennie and let him go. But very sternly he spoke to him.

"I'm saying to you, Bennie, my boy," said Bennie's Dad, "what the man at the stone-quarry said, I'm sayin' that whenever you feel like doing some smart Aleck thing, you just remember these two lickin's you got as a **double lesson** and then quietly cut out the monkey shines—See? And," he went on, "don't go around any more and throw threats at decent men that your Dad is going to hand 'em lickin's for doing sensible things like trying to teach his son—that's you, Bennie—how to be sensible.—See?"

Veronica (eagerly)—"What did father say, Jack?"

Jack—"I'm not quite sure whether he said, 'Take her, young man,' or 'Take care, young man.'"—**Passing Show.**

"William," she whispered to her husband, "I think I hear burglars. Are you awake?"

"No," said William.

Sandy was fishing. Donald, passing, asked: "How are the fish today, Sandy?"

"I dinna ken," answered Sandy. "I've dropped them a line, but so far they've made nae reply."—**Young Folks.**

The Sunday School superintendent was greeted with a disconcerting shout of laughter. Why? Because he opened the Church School with: "Sing hymn number 184, ring 3!"

Birthday Greetings

Alliene S. DeChant

"There is a lad here." in the story of "The Feeding of the Five Thousand," that has always been a treasured passage of your Birthday Lady, for ever since beginning days God has had worthy tasks for His boys and girls to do. I explored the Shenandoah Caverns down here in Virginia yesterday and I wasn't a bit surprised to hear the guide say, "They were discovered by two boys." They were chasing a rabbit when they came upon what has since proved to be one of the greatest natural wonders of the world. And in 1868 other youths added to that first discovery. They found a crevice caused by a blast made while the Southern Railway was being built. Vapor was rising from it and they were sure a stream lay deep beneath. And so, with a rope they went down 150 feet. But instead of finding water they discovered caverns so enormous and so beautiful that they could scarcely believe their eyes. And now, by means of electricity enough for a town of 2,000 people, thousands of tourists from all parts of the world, can wander through, on safe paths hewn in walls of granite and tunnelled through solid rock, and look in amazement at the Grotto of the Gods, the Leaning Tower and the Giant's Corridor, and watch colored lights play on Dante's Inferno, the Diamond Cascade, and, loveliest of all, Mirror Lake. And in and out and round about are the most fas-ci-na-ting surprises: formations that look like a wigwam, an eagle, strips of bacon; chorus girls just ready to go on the stage; an elephant with fringed trappings, and above him a row of baby elephants, a tusk, a crochet hook; apples; eggs, broken, with the yokes splattering down;—and there is a Kewpie, too! And high up, at the far end of a corridor, sat, I'm almost sure (?) a Chinese god! "There is a lad here" greetings to all my boys and girls who are ever ready to discover and bring to pass, with God, those things that grow in wonder with the years.

P. S. I couldn't resist walking back the three miles to our China Missionary Richard Tisinger's home-town, Mt. Jackson, for there were snow-capped mountains to look at, and the air was full of the perfume of apple-blossoms. And I found an old mill, too, and a mill-wheel. And on crawling down to examine it, I discovered it was built by the Fitz Water Wheel Company in my home-town, Hanover!

She—"It says here they have found a long-legged sheep in the Himalaya Mountains that can run forty miles an hour."

He—"Well, it would take a lamb like that to follow Mary nowadays."—Selected.

THE STENOGRAPHER'S REVOLT

"How did you come to marry your employer?"

"My dear, I couldn't stand his dictatorial manner any longer."—Muskegee (Okla.) Phoenix.

A LA EINSTEIN

A little girl was describing her first experience in an elevator. "We got into a little room," she said, "and then the upstairs came down."

HE'S LEARNING

"Did you know what love was before you met me?"

"Yes, but I didn't know what work was."—Muskegee (Okla.) Daily Phoenix.

A negro woman walked into an insurance office and asked whether they dealt in fire insurance.

"We do," a clerk replied. "What do you want insured?"

"Mah husband."

"Then you don't want fire insurance," smiled the clerk, as he reached for another application form. "What you want is a life insurance policy."

"No. Ah don't," exclaimed the woman.

"Ah want fire insurance. Mah husband's been fired fo' times in de las' two weeks."

In all times and in all places religion must be entirely freed of ulterior and extraneous aims. It must be pure and undefiled. It must be incarnated in personality. It must be interpreted to fit the intellectual and emotional needs of life, and then it makes its appeal to the soul. It will be generally admitted that the formation of a reverent habit of worship is more important in a person's life than is the acquisition of a stock of religious ideas. One who has learned to worship and learned to enjoy worship will not easily lose the habit of it. . . . It is therefore a great gain to have this side of one's nature trained while the intellect is receiving its culture.

Dr. Rufus M. Jones.

HOME EDUCATION

"The Child's First School is the Family"—Froebel.

CONCENTRATION

Lelia Munsell

I watched two boys of about the same age in the public library. They had entered together and both took magazines from the rack to read. One looked up from his page every time anyone entered. The other saw no one; he was lost in what he was reading. I predicted the second lad would outdistance the first.

He who can concentrate is on the road to success. A grasshopper mind is not a great mind. Concentration is not definitely included as a subject in any school curriculum, but the foundation for its mastery

may be laid in the Home University, in which the whole family should be enrolled. We teach it, in our family, by means of different games.

One game that the children enjoy is telling each other at bedtime everything that we have done from the first moment of waking. The principle is simple. If the mind is not "put" on the thing done, it is apt to be forgotten, unless it is quite an unusual thing. Hence our bedtime recital. Once, when we first began this game, a surprised voice interrupted me in the midst of my story. "But you're telling all the little things." I reminded him that he had the same privilege. He tried but could not recall the "little things." The next night, however, he could. He had given attention to the "little things" as he did them, and was therefore able to recall them.

We ask one another questions that test our powers of observation. One such question was: "Are a cow's ears behind her horns, or in front of them?" Not one could tell. We made it a point, even the smallest of the family, to slip around where there were some cows and find out. The matter is not of much importance, but the "finding out" was a mental stimulus, teaching us really to see things when we looked at them.

Developing any one of the senses teaches concentration. To illustrate: We sit out-of-doors on a summer evening and vie with one another regarding the number of different sounds we can distinguish and name. The member of the circle who lets his mind wander will fall behind.

One of the children came in one evening quite proud of herself.

"Mother," she exclaimed, "Viola and I passed that frog pond and she said: 'Don't those birds sing sweetly?' The very ideal!"

My child had been trained really to listen to sounds and to recognize them. Viola had not.

Sometimes we play the game in a different way. One of us will say something and the others will try to repeat it word for word, or we give a list of names, or colors, and call on others to repeat it. Perhaps I recite a nursery rhyme and test the children on their ability to repeat it correctly the first time. This is not too severe a test. They enjoy it, just as they enjoy a physical test.

I avoid, as far as possible, interrupting a child when at some task in which he seems to be much interested. If all his energies appear to be concentrated on that task it is generally best to let him continue at it. He is giving himself valuable training.

"The qualities which a kindergarten cultivates are just the ones needed in the citizenship of a republic, and the benefits of a good kindergarten for every child in North Dakota would appear in the next generation."—Dr. C. E. Allen, President, State Teachers' College, Valley City, North Dakota.

Write to the National Kindergarten Association, 8 West Fortieth Street, New York, for information and advice with regard to getting a kindergarten opened in the public school.

"REALITY"

(Continued from Page 2)

or measured. Its representation of reality is quantitative.

But there are things in life that cannot be measured—emotions, ideals and purposes. These are concerned with out inner living. One cannot weigh an emotion, an ideal or a purpose. Only its quality can be recognized. A representation of these qualitative factors of Reality is needed. This is given in Art and Religion.

Science states, art suggests.

Art makes an appeal to the spirit or personality. If the appeal be successful, the response of the spirit will be qualitatively what was intended. An illustration is given: "A magnificent individual sumptuously attired solemnly descends the steps of a London club, ignores with an Olympian aloofness the 'Cab, Sir,' which greets him from the kerb, and swings slowly down the street. 'I say, Bill,' says the cabman to a friend, 'Ever 'eard of God?' 'Well, what about 'im'? 'That's 'is brother, Archibald.' . . . Taken as a statement the last sentence is just nonsense; as a suggestion it is replete with meaning."

But that fullness of meaning cannot be

weighed. In its aesthetic appeal to the living personality it is qualitative. Religion also makes an appeal to the spirit that is concerned with "quality" or "value" in its moral as well as in its aesthetic aspect.

Religion thus deals with the qualitative representation of Reality. Science gives us a representation of Ultimate Reality that is, not so much a picture, as a diagram. Religion gives us also a representation of Ultimate Reality, but one that is of the nature not of a diagram, but of a picture. "An analogy will illustrate my meaning. I wish to explain something about Venice to a friend who has never been there, and there are readily accessi-

ble both the plan of the city in Baedeker's guide and Turner's famous picture. Which will be most useful? It depends entirely upon the immediate purpose of our conversation. If my sole object is to show the exact position of an hotel which I recommend, the plan is what I want, the picture is worthless. If I wish to prove that Venice is well worth a visit, or if my aim is to suggest to him an attitude of mind which will enable him to get the most profit from a visit, the picture is the thing. But if I wish to convey to him the best idea I can of the place as a whole, I shall use both plan and picture." So likewise the fullest possible representation of Reality is secured only when Science and Religion are both taken into consideration, Science giving the plan; Religion giving the picture.

Just as the mechanism arising out of man's quantitative study of Reality through Science in the latter half of the 19th century threatened to leave Religion without a basis, so Darwin's presentation of the natural selection operating through the struggle for existence left the so-called "slave virtues" of Christianity meaningless and contrary to the law of evolution. On all sides one saw only ruthless competition. The idea of the struggle for existence was represented as occurring not only between species, and between the individuals of each species; but also between the tissues of a given animal. When in this struggle, for example, the covering tissue (epithelium) secured the upper hand a tumor arose known as an epithelioma.

A remarkable change has taken place here also since the close of the 19th century. Science is now stressing not so much the struggle for existence as the co-operation of tissues, one with the other. And they sense danger in the application of natural selection as the sole and adequate guide to life. Professor Jennings in "Science" for June 14, 1927, writes: "Mingle this perfect doctrine of mechanism, as has been done, with equal parts of the perfect doctrine of natural selection, and you get a potion, a cocktail, with a kick that is warranted to knock out ethics and civilization. Warfare and destruction have been the means of advance; the laws of nature are immutable; this then must continue. Rape and murder are the means of progress. To try to stop them is to try to change the

laws of nature; is to try to stop evolution. Gentleness, pity, humility and the rest of the 'slave virtues' are mere weaknesses deserving of destruction and certain to get their deserts. The only conduct that is justified is that whose powerful violence leads to triumph in the struggle for existence."

Streeter recognized that Life is strife. Only living things struggle. As McDougal has said, "Sticks and stones do not struggle." But strife in life may be either competitive or co-operative. Competitive strife always has been and always will be destructive. Our own civilization is at present critically confronted with this fact. Capitalist and Laborer have, in the past, been involved in competitive strife. One section of a nation enviously struggles with another section. Nations build tariff walls and military establishments in order that the economic competitive status quo may be maintained. All this, if unchecked, will lead to destruction.

Co-operative strife, is, on the other hand, creative strife. Christ called upon all to take up a cross to strive for an ideal through co-operation, as over against competition with fellowmen, in order that there might be moral development. Streeter sees no breach of continuity between the creative strife of self-conscious man and the strife of the lower forms of life.

There is a basis for morality seen in the lower animals. "There is no absolute breach of continuity, between the care of the cat for its kittens and the tenderness of the mother for her babe, or between the attachment of the antelope to the herd and the loyalty of the citizen to his country. When instinct becomes consciously moral, it becomes something infinitely richer, it becomes aware of its own nature, and of its own value; and with every such advance that value becomes greater—but there is nowhere a complete breach of continuity. But, just for that reason, if we ask the meaning of that element in the life-force which expresses itself in such instincts, we shall expect to find it in what the highest has attained rather than that towards which the lowest seems to be groping. That inward urge which prompts the mother bird to feed her nestlings before herself, does not reveal its real quality until we contemplate the Buddha renouncing the bliss which he had found in

order to teach the Way to miserable men. The instinct which makes the sentinel of a flock of mountain goats watch while his fellows feed, yields up its meaning when we look at Socrates choosing death rather than escape from prison, in loyalty to his country and laws." pp. 172-173.

Though there be no breach of continuity, "Man differs from the animal in that he can, up to a point, take charge of the direction of his own life. He can, indeed he must, choose whether to make his life consciously creative or consciously destructive. If his effort be co-operative, his life will be creative; if his effort be competitive, his life will be destructive. "It is the fundamental contention of this book that life as we know it is the mirror of the Infinite Life. The Infinite Life is nothing if not creative." "Life is strife." Strife can create only if it be co-operative. "Strife can create only if it be the expression of Love."

So today with our revolutionary position towards the constitution of the material universe, "we have reached the bounds beyond which human reason may not feel confident of its conclusions. But reason, at the point where it begins to fail us, is pointing clearly in one direction; it is possible, but it is not likely, that just beyond our sight the long straight road we gaze down turns back on itself. Not proof, but all the weight of probability, points to the conclusion that in that principle of Creative Love, which in the life and character of Christ found for once undimmed expression, we glimpse the quality inherent in Reality." p. 213.

In conclusion, I may add, the book, *Reality*, gives the most positively convincing presentation of the place of prayer in personal life that I have ever encountered. There are many other discussions presented that have to be omitted in an oral review of 20 minutes duration.

I have attempted to give but the main drift of his thesis that *Ultimate Reality* is, not material things, but Life. Life is strife. Competitive strife is, in the end, destructive. Co-operative strife is, in the end, creative. The way out for humanity, in the flux of life, lies in men emphasizing life rather than the things of this world, and in realizing life more abundantly through co-operative effort.

I THINK WHEN I READ THAT SWEET STORY SO DEAR

Wm. S. Gerhard

I think when I read that sweet story so dear

Of Jesus, the Savior of men,
How He craved human sympathy, kindness and cheer,

I should like to have been with Him then.

Oh that I might have, like those three wise men of old,

Bowed before Him in worship and love
Laid before Him my gifts, myrrh, frankincense, and gold,

While the light shone from Heaven above.

And when years had passed by and, His life work begun,

He had no place to lay down His head,
Oh that I might have giv'n Him a shade from the sun,

And for limbs, tired and weary, a bed.

When the days of the crowd's fickle favor were past,

And they left Him to battle alone,
How I wish that, like those who were true to the last,

I'd been there to have giv'n Him a home.

When at last in the Garden He bowed low in prayer,

With His poor, weak disciples asleep,
Oh that I, in that critical hour, had been there,

With my Lord His lone vigil to keep.

When before His relentless accusers He stood,

And He needed a friend tried and true,
And poor Peter denied Him, Oh, if I but could,

I'd have helped and defended Him, too.

But thank God! All I wish that I might then have giv'n,

Of good will, love and kindness, and cheer,

To this Friend, Who came down from His Home up in Heav'n—

I can still give, for Jesus is here.

Like the Wise Men of old, I can, too, do my part,

As I bow now in worship and love,
For the best gift, by far, I can give is my heart,

As He fills it with light from above.

But what pleases Him most, as we clearly can read

In His Life, lived on Palestine's soil,
Is to feed, clothe, and comfort and cheer those in need,

And encourage all men in their toil.

Then let us not wish that we'd lived long ago,

But awake to the needs of to-day;
All about us are those who are needing us so,

Let us serve them and help while we may.

And what joy, then, to hear, when we're called to the feast.

And the King in His beauty we see,
"Inasmuch as you've done it to one of these least,

You have done it, My brethren, to Me."

Written in Los Angeles, Cal.,
August 11, 1928.

FORD HALL FORUM ON ITS OWN—ANOTHER NOTABLE SEASON CLOSES

By Rolfe Cobleigh

The Ford Hall Forum in Boston has just closed its twenty-first season. This season has been the first one under independent auspices, and in many ways it has been the most successful of all, which is saying a great deal. The Ford Hall Forum, under the direction of Dr. George W. Coleman, its founder, has gained world-wide renown for the Boston Baptist Social Union, which sponsored its establishment and on-going for the generous cycle of twenty years.

The Committee on Christian Work, with Dr. Coleman as chairman, has charge of a large fund left by will of the late Daniel Sharp Ford, who was for many years proprietor of the "Youths' Companion;" and

the Forum was founded and conducted for the purpose of carrying out Mr. Ford's desire that Sunday evening meetings should be provided where members of the Union could come in contact with working people. The Forum meetings have been held in Ford Hall, which was built with Mr. Ford's money. Substantial financial support from the Ford funds controlled by the Social Union helped to keep the Forum going. Dr. Coleman and his associates raised whatever additional money was needed.

All through the twenty years the forum was under fire from people who believed that Mr. Ford's money should go for strictly religious purposes, and those who do not believe in the open-forum principle of free speech.

The Boston Baptist Social Union rendered a valuable public service through the years, which included those of the Great War, in sponsoring free speech and an open forum for the discussion of all the vital public issues of the times, including the most controversial, and without any unseemly incident, thanks to the wisdom and Christian grace of the director, Dr. Coleman, and, quite obviously, thanks to the speakers and the audiences. The Forum served as a safety valve for heated and sometimes suppressed radical opinion, while it also presented other points of view, thus helping to maintain safety, sanity and intelligent understanding of facts and principles at issue.

Meantime, a fine type of practical adult education was achieved, American citizenship was promoted, personal understanding was realized and friendly good fellowship was developed among those who became the regular supporters of the Forum. Many of the most outstanding leaders in political, religious, educational and social life have given the Ford Hall Forum their approval and their blessing.

With the Forum firmly established, the Baptist Social Union withdrew its support last spring, and the Forum became entirely independent. Through the season which has just closed the Social Union continued the free use of the hall, and for the coming year rental upon a cost basis is generously provided.

This season's financing has involved increased efforts, but public-spirited citizens, including a goodly number of Baptist Social Union members, and the faithful circle of the Ford Hall Folks, often out of slender resources, have joined generously in the efforts to provide the money that has been needed.

A sweeping view of the last Ford Hall Forum season reveals the following facts:

The Forum was incorporated and reorganized with prominent citizens in control headed by Dr. Coleman. A course of twenty-seven forum meetings extended from October 21 to April 14 with some of the most outstanding speakers upon a wide variety of important topics, including Rabbi Stephen S. Wise on "What is Left?"; William P. Hapgood on "An Experiment in Workers' Control"; Prof. David Seabury on "What Makes Us All So Queer?"; Lincoln Steffens on "Is Armistice All Our Culture Can Achieve—no Peace?"; Dr. Will Durant on "Is Progress Real?"; Prof. Harry Elmer Barnes on "Science Versus Religion as a Guide to Life"; Robert Lincoln O'Brien on "What Hoover's Election Means"; Louis K. Ans-pacher on "Woman: Divinity, Chattel or Mate?"; Dr. Mordecai W. Johnson on "The Problem of the Educated Negro"; Rev. Fr. William A. Bolger on "The Menace of Birth Control"; Pres. J. Edgar Park on "How to Get On With Your Daughters"; Rabbi Nathan Krass on "Why Science Can Never Supplant Religion"; Horace M. Kallen on "Men Who Have Seen God"; Dean Roscoe Pound on "The Problem of an Ordered Society"; Carl Sandburg presenting a lecture recital of his poetry; and others.

A crowded hall, serious attention to the most profound subjects, and searching questions proved the constant and earnest interest of the Ford Hall audiences. A majority of those making up the audiences are Protestants of many denominations, a large number of Jews, many are Roman Catholics, and very few profess to be agnostics.

The inner circle of Forum stand-bys, organized as the Ford Hall Folks, limit membership to 1,000, and has a waiting list of hundreds. The Folks pay \$2.00 for membership, and have cards that admit them to the hall before the doors are open to the public. They have monthly meetings for discussion and fellowship. Out of their circle have come a discussion group meeting week-day evenings, a dramatic club, a choral society, a "Fellowship of Understanding" and young people's dances, all successful and going forward strongly.

Friends of the Forum offered two trips to the Inauguration in Washington for the best essays on "What Should Our Attitude Be Toward the New Hoover Administration?" Out of a large number of contestants the winners were Miss Florence H. Luscomb and Mrs. John A. Marsh. The winning essays bespoke intelligent patriotism with faith in Hoover and support of his administration as long as it can be given conscientiously, but with frank criticism if it deserves criticism. The trips to Washington were generously planned and greatly enjoyed. The Forum season closed with a banquet attended by merrymaking and good fellowship.

Dr. Coleman is assisted by the competent and devoted assistant director, David K. Niles. Russell Cook, the musical director, has provided choice concerts every Sunday evening preceding the lectures, and has led the Forum music expertly and happily. Reuben L. Lurie, a faithful and talented assistant among the Forum's friends, has

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written an important book about the Ford Hall Forum which probably will be published next fall. Ford Hall Forum, the "mother of forums," and most successful of the hundreds which it has inspired, goes forward as a firmly established institution and one of the most needed and useful in our country.

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.
Whitsunday, May 19, 1929.

Bearing Witness for Christ
(Whitsunday Lesson)
Acts 2:1-47.

Golden Text: Ye shall receive power when the Holy Spirit is come upon you, and ye shall be my witnesses. Acts 1:8.

Lesson Outline: 1. The Gift of Power. 2. The Source of Power. 3. The Effect of Power.

Pentecost is one of the great festivals of the Christian Church. It may well be called the birthday of the Church. Therefore, we substitute this Pentecostal lesson for the one provided in the International Course.

I. The Gift of Power. Just before His ascension the Disciples asked Jesus, "Dost Thou at this time restore the kingdom to Israel?" They sought knowledge, but the reply they received was a rebuke and a promise.

The Master said, "It is not for you to know times or seasons, which the Father has set within His own authority." Even He could not give them the information they so eagerly sought. But He did something far better and greater. He gave them a great promise. "Ye shall receive power when the Holy Spirit is come upon you." That was more than they had asked. Moreover, they needed power far more than knowledge; though they knew it not. And on the day of Pentecost, Christ's promise

was fulfilled. The Disciples were endued with power from on high.

It was a new kind of power these men received, when the Holy Spirit filled them with His presence. "Spiritual power," we call it. Now, there are many kinds of power in this world of ours, and mankind was by no means powerless before the day of Pentecost. On the contrary, its powers were many and varied. It had achieved many triumphs. It was not our impotent world.

The Greeks, for example, were a great people. They had been thinkers and artists for centuries. They had produced a noble language, a great literature, and an immortal art. And in the time of Christ their intellectual power was acknowledged and admired throughout the world. Even today they are our teachers, and, in some things, our masters. All that the mind can do, they had done. By means of its power they had found treasures of truth, for the enrichment of mankind.

The Romans, too, were a powerful nation. Jesus Himself felt the power of Rome when Pilate crucified Him. And similar power they exercised in all their wide dominions. They had established an empire that extended to the ends of the earth. Under their rule, law and order prevailed. It was a proud boast to be a Roman citizen. Since then, other and greater empires have been founded, but none, perhaps, that excelled the Roman in material strength. The Romans lacked the intellectual power that lifted the little Greek nation into greatness, but they pos-

sessed a material and military power that shaped the destiny of mankind.

Even spiritual power was not wholly unknown in the world before Pentecost. Certainly, the Jews understood and possessed it. That was their peculiar glory and greatness as a nation. They lacked the kind of power that marked "the glory that was Greece and the grandeur that was Rome." They produced neither philosophers like Plato nor conquerors like Caesar. But they had marvelous prophets, filled with spiritual power. There is scarcely a chapter in the Old Testament that does not mention the Holy Spirit. Many wonderful works were attributed to that spirit of power, dwelling in men. "Take not Thy Holy Spirit from me," was the fervent prayer of many a saint in the ages before Christ.

Nevertheless, a new era dates from Pentecost, when men were "filled with the Holy Spirit." They received a new power. It had nothing whatsoever in common with the power of Greece or Rome. It did not add one iota to the intellectual or material strength of those who were endued with it. They remained illiterate and poor. But they were filled with spiritual might. That power from on high made them sons of God and brothers of men, conquerors of sin and death. It transformed their lives and it transfigured their graves. It gave them victories which no other power known to men had been able to win. The philosophers of Greece and the armies of Rome did great things, but they left the world impotent against sin and death. Here was a little group of men who received a gift from heaven that made them strong and wise and rich beyond compare.

The world still needs that gift beyond and above all others. Like the Disciples of old, we, too, ask for knowledge, and many things besides, when our supreme need is of power from on high. Even in our religion, we seem to prefer knowledge to power. And like the world of old, we are full of vast and varied power. We have many possessions. We have laws and learning, commerce and industry. Even the vast energies of nature we have brought under our control and direction. And yet, though throbbing with power, ours is an impotent world. It is full of sin and misery, of war and strife, of hate and greed. We do not know how to conquer selfishness, and live together in love as sons and brothers. We can conquer nature, but we cannot conquer ourselves. We, too, need supremely that power from on high which transformed men like us into new creatures.

II. The Source of Power. Whence, then, did this power come, and how was it bestowed and received by men? Such questions we must raise and answer in order that we may know where and how we may get that spiritual power.

But they are hard to answer in a definite and didactic fashion. You cannot reduce this power to a formula, as in chemistry. You cannot confine it in a creed. It is relatively easy to talk sensibly about intellectual power, and to tell men how it may be acquired. They must learn to think. They must study and learn. They must read and meditate. They must go to school, where our intellectual power is aroused and stimulated and strengthened. So, also, it is with material power. In order to acquire it, we must work, save, invest. Its symbol is money, and money is the fruit of labor. Even moral power may be acquired by self-discipline. But what is spiritual power? Whence does it come and how may we acquire it?

The difficulty of such questions appears clearly when we examine the Pentecostal narrative. Those men do not even try to answer our questions. They report a great experience, but they do not attempt to define or explain what took place. They merely describe it, and they describe it in pictorial terms—it was like the rushing

of a mighty wind and like cloven tongues of fire! All that we really find in the narrative is the glowing account of a great experience, as indubitable as it was inexplicable. The great promise of Jesus had been fulfilled. He had given them access to the Father, through repentance and faith. They were reconciled with God. They lived in filial communion with Him, who is the source of all life and love. And now this eternal God, the Holy Spirit, filled them with His presence and power.

And that is all we can, and need, say about it. What happened at Pentecost is the first specimen of an experience that has been repeated again and again. It is the Christian experience of God as the indwelling Spirit, who guides, controls, and empowers those who worship Him in penitent faith. It is always a personal experience, resulting in spiritual enrichment. It has its suggestive analogies in many human relationships, where spirits meet and mingle for their mutual joy and strength. But far deeper than that is a man's personal experience of God. In many ways our lives are enriched and strengthened by our spiritual intercourse with parents, friends, and teachers. But only our personal fellowship with God will give us strength over sin and death.

And as schools exist to impart mental power, so Churches are maintained to quicken our spiritual power. But there is only one way in which they can do that. They must lead men to their Father through the gospel of Christ. Spiritual power is not conveyed through sacramental channels. There is no magic, no ecclesiastical machinery of any kind for its external bestowment upon men. Men receive it only when they live in constant personal fellowship with Him.

III. The Effect of Power. If this Pentecostal power is mysterious in its bestowment, it is also manifest in its effect. And that is true of all power. In the last analysis all power is mysterious in its nature. Who can explain the power of the mind? Who understands electricity? No one knows what it is, but we all know what it can do. All about us we see the mighty works of the vast power of mind and matter.

Even so it is with the power of the Holy Spirit. Men saw the effect of it, "and they were all amazed and marveled." They cried out, "What meaneth this?"

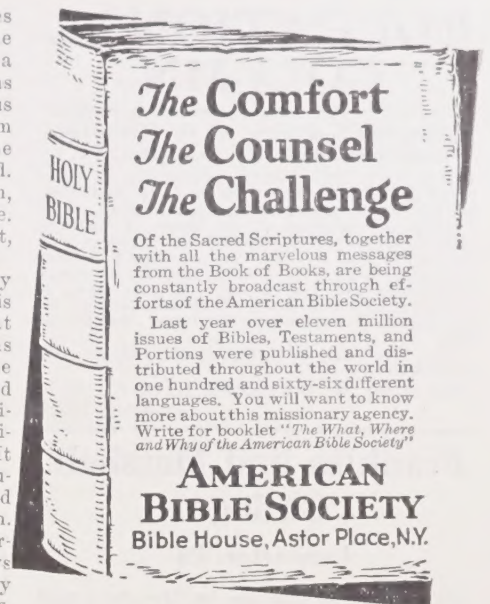
That same question will be raised to-day when men see the fruit of the Spirit in our daily lives. And the fruit of the Spirit is a man like Peter, a transformed man with a message of salvation and with a ministry of love. Men may scoff at our sermons on Pentecostal power, and at our theories about the Holy Spirit. They may laugh at the curious practices of fanatics who call themselves Pentecostal Bands. But they will marvel and inquire when they see the demonstration of spiritual power in the daily lives of those who profess to have received the gift of the Holy Spirit. On the day of Pentecost men were pricked in their heart. They said, "What shall we do?" when the power of the Spirit moved Peter to bear noble witness to Jesus Christ. Similar things have happened through the ages. They will happen to-day when the power of God's Spirit makes us the witnesses of our Master.

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D. D.

May 19th—Why is Jesus the World's Greatest Leader? John 15:9-16; 12:23-27

By common consent Jesus is voted the greatest leader in the world. He outshines every other that the world has ever brought forward. There have been great leaders



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of men in every period and almost in every part of the world. The Old Testament abounds in mighty men. The 11th of Hebrews furnishes a brief roll call of Old Testament worthies, of whom the world was not worthy. In secular history great men step across its pages. Almost every nation has its heroes whom the people delight to honor and to follow. But towering above them all, like some tall mountain peak lifting itself above the landscape, rises Jesus, the Carpenter of Nazareth, the Savior of the world. The marvel of His majesty and might deepens as one views Him more closely and follows Him more completely. It would be difficult to state in one word wherein lies His greatness. The claims of His leadership cannot be formulated in a single phrase nor expressed in a few sentences. His character was so many-sided, His qualities so rich and so remarkable, that the more one thinks about them the more the wonder grows.

1. He was the world's greatest leader because of what He was. He was unique. There was none ever like Him. He was God and man, Divine and Human. He was at once the perfect revelation of God and the ideal man. He seemed so human. He understood all our human needs and failings, and yet He was so divine. If He had been divine only, men might have hesitated to follow Him. They might have been filled with fear and awe and might have stood aloof. If He had been human only, they might not have been willing to entrust themselves to Him. They might have discovered His weakness and lost confidence in Him. But in His own person and nature He embodied those elements of character and strength which lifted Him above all others and which drew men unto Him.

2. He was the world's greatest leader because of what He did. "He went about doing good." He came to minister, not to be ministered unto. He lived and worked for others. Consequently He healed the sick, opened the eyes of the blind, set the lame to walk, released the captives, fed the hungry, wiped tears from human eyes, raised the dead to life and set eternity into the hearts and hopes of men. The people of the world will always follow and acclaim as their leader one who accomplishes great things for them. Jesus lived for others. He had a deep understanding of human nature; He met their needs, both temporal and spiritual, and people recognized in Him the fulfillment of their hopes and aspirations. When He fed them with bread in the desert they were willing to make Him their King. When He healed their sick they crowded upon Him in such throngs as could not be ac-

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accommodated. The people felt there was power in His touch and His works were miracles which drew the people unto Him.

3. He was the world's greatest leader because of what He said. "No man ever spake as this man." His words were truth and life. They marvelled at the gracious words from His lips as well as at the wonderful works of His hands. His word was power. He spake and it was done. At His command the dead arose, and the winds and the waves obeyed His voice. He spake with authority and not as the scribes. He was a preacher with a message that was born from experience and thus carried conviction. He spake with a certainty that seemed final. Men will always follow a leader who has a challenging, compelling message. People will gather around a person who knows more than they do and who can tell them what they want to know. There never has been a man whose words have been more highly cherished and more deeply studied than the words of Jesus. Therefore He stands in a class by Himself among the world's leaders.

4. He was the world's greatest leader because of His power over men. It is absolutely amazing to see the influence which Jesus had over men. A number of young men were fishing for a livelihood in the sea of Galilee, and He said to them, "Follow Me," and they left all and followed Him. And He had nothing to offer. He had no organization, no social standing, no prestige, no money, no rewards, and yet these young men staked their lives upon Him. And the marvel of it is that under the influence of their Leader they became like Him. Their lives were changed. Men recognized that they had been with Jesus and were like Him. Timid men became bold for Him. Rude and crude men became tender and sympathetic. Weak men became strong. Never was there such a transformation of human lives as that which took place among these followers of Jesus. They became possessors of a new life, a new motive, a new purpose. The marks of a great leader are to be seen in the love and loyalty of His followers. If the leader can transfuse his own life blood, as it were, into that of his followers he is a great leader. This Jesus did. He imparted His life unto His followers. In that mystical and symbolic act when He brake break on that memorable night He showed them how their lives had been identified with His, and His with theirs, so that the union and the communion might be complete.

5. He was the world's greatest leader because He left something for His followers to do. "Greater works than these shall ye do, because I go to the Father." The great leader never does everything himself. He allows much for His followers to do. The great leader is he who can get others to do "greater works than" he. This is not always easy. It is far easier to go and do the work yourself than train others to do it. Some one said that the greatest work that Jesus did was "the training of twelve men." But these men constituted the slender bridge over which the gospel travelled from Jerusalem through all the earth. Jesus had confidence in men and entrusted to them the interests of His Kingdom. The followers of Jesus must carry on His work. He goes before, they must come after Him. He imparts His spirit, they must receive it and go forth in their Master's name. Thus each one may be a leader of others, and all following the greatest leader of all, the Captain of our Salvation.

BETHANY ORPHANS' HOME

Rev. C. H. Kehm, Supt.

Weeks ago a representative of the coal company called and informed us of the reduction in the price of coal during the

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MISS W. AUGUSTA LANTZ,
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month of April. It took us only a very short time to calculate the saving of money, if we ordered during this month as much of our winter supply of coal as we could house.

We had set a time when the coal was to be shipped. We also were mindful of the fact that we were waiting patiently for weather conditions so that we could go ahead with the gardens, fields and truck. So we ordered the coal to be shipped the latter part of the month. By this time the first rush of outdoor work would be over, as we thought, and it would fit in nicely, we agreed.

Our planning was fine. The only thing the matter was we had not figured on the cold, rainy spell that we experienced. After patiently waiting, the fine weather arrived and so did the coal. All at one time. The coal had to be unloaded and the farmer insisted that the garden had to be dug.

After some more planning it looked as if all things could be taken care of in order. We had barely started the unloading of the coal when the belt on the unloading broke and there we were. Another day of delay and the new belt arrived and, now as I am writing, the coal is in the bins, much of the garden is dug, and we are doing more planning to get some more work out of the way. But through it all and from now on, even though we will be busy, we will not be too busy to send you

empty jars. Just write to us and see how promptly we can send them.

A Unique Visit

The choir and a number of members of Zion Church, Pottstown, of which the superintendent was pastor before coming to the Home, paid the Home a visit Sunday afternoon, April 28. This visit was in the form of a united service taking the place of our regular Sunday School session. An interesting sacred choral program was rendered by the choir, under the leadership of Elder Floyd Roshon, and by the Glee Club of the Home. Short addresses were made by Mr. A. B. Scheffey and the pas-

tor of Zion's, Rev. H. A. Kosman.

The service was thoroughly enjoyed by both the visitors and the children. Needless to say, the superintendent and family appreciated the coming of so many old friends of the congregation and thoroughly enjoyed hearing the choir render the fine selections. After the service the older girls took the visitors in groups on a tour through the buildings.

It is certainly gratifying and encouraging to those in charge of the Home to have interest and love in the Home demonstrated in such a unique manner as this, and we feel confident that nothing but good for Bethany will be the result.

NEWS OF THE WEEK

Mrs. Henry W. Elson

The American Academy of Arts and Letters, at its 25th annual meeting, April 23, attended by a distinguished group of men and women, awarded three gold medals. The gold medal for excellence in literature and the arts was awarded Edith Wharton; to Julia Marlowe was awarded the gold medal for excellence in stage diction, and the gold medal for excellence in radio diction, awarded for the first time, went to Milton J. Cross, of the National Broadcasting Company.

John F. Curry was elected leader of Tammany Hall, April 23, to succeed George W. Olvany. Mr. Curry's election was a victory for Mayor Walker, New York City, who now becomes with the new leader the dominating force in Tammany Hall.

Government officials are greatly pleased over the cordial reception given in Europe to the proposals for establishing a basis for reduction of naval armaments made at Geneva to the Preparatory Commission for a disarmament conference by Hugh S. Gibson, the senior American representative on the commission. President Hoover is the author of the basic idea of the proposal as put forth by Ambassador Gibson.

Greater energy in pushing plans for the beautification of Washington before the Washington bicentennial of 1932 was urged by the American Institute of Architects at the opening sessions of its convention, April 23, in Washington.

Theodore Salisbury Woolsey, LL. D., professor of international law at Yale University from 1897 to 1911, and professor emeritus since 1911, died at his home at New Haven April 24. Professor Woolsey was one of the greatest of American legal scholars, noted particularly as an authority on international law.

The duration record for women pilots was made by Elinor Smith, 17-year-old pilot, of Freeport, L. I. She had been in the air 26 hours, 21 minutes and 32 seconds, beating the former record held by Louise McPhetridge, of Los Angeles, by 4 hours, 18 minutes.

Windstorms that swept over sections of Eastern Texas, April 24, left ten persons dead, scores injured, and heavy damage to farm buildings and crops.

Robert Maynard Hutchins, dean of the Yale Law School, has been selected as president of the University of Chicago, to succeed Max Mason, who resigned last year to become director of the Division of Natural Sciences of the Rockefeller Foundation. Mr. Hutchins, who is 30 years old, will assume office July 1. He is the youngest president of any major American university.

Mrs. Clara Phillips Burt, 58 years old, composer, died at Spokane, Wash. She composed the national march played at the inauguration of President Wilson and still

used in the navy. She also wrote the State song of Tennessee.

By the overwhelming vote of 367 to 34, the House, April 28, passed the Administration farm relief bill. The bill was passed without debenture plan, and the passing has been hailed as a Hoover victory.

Mrs. Dwight W. Morrow and her daughters, Anne and Elizabeth, left Mexico, April 25, en route to their home in Englewood, N. J. The Ambassador will join his family in the United States in June.

President Hoover received the John Fritz Gold Medal for 1929 at a luncheon given by him at the White House, April 25, to present and past members of the Board of Award. The medal is the highest honor bestowed by four national engineering societies having a membership of 60,000. It was awarded to Mr. Hoover for "notable scientific and industrial achievement, as an engineer, scholar, organizer of relief for stricken peoples, and public servant."

James A. Farrell, president of the United States Steel Corporation, has received the first award of the Gary Memorial Medal for distinguished achievement in the iron and steel industry. The medal is given by the American Iron and Steel Institute in honor of Elbert H. Gary, who was president of the institute for many years.

Grand Duke Michael of Russia, first cousin of Czar Alexander III, died at his London home April 26. He was 68 years old.

At least 90 persons were killed, more than 500 injured, thousands made homeless, and a property loss exceeding \$1,250,000, was caused by the tornadoes which swept over South Central Georgia and parts of South Carolina April 25-26.

The huge Fairey-Napier monoplane, which left Lincolnshire, England, April 24, landed at Karachi, India, after flying 50 hours and 48 minutes, in the course of which it covered about 4,130 miles. Karachi is 1,170 miles short of the plane's goal, Bangalore, and 287 miles short of the record held by Italy.

In a bed in the Cooley-Dickinson Hospital, Northampton, Mass., where she has been confined for 16 months, Mrs. Lemira Goodhue, mother of Mrs. Calvin Coolidge, observed her 80th birthday anniversary, April 26.

The formal incorporation, April 27, at Paris, headed by an American engineer, of a great scheme to reclaim 100,000 square miles of the great Sahara desert and to make them yield wheat, corn, cotton and sugar cane, will give sustenance to 4,500,000 families.

Dr. Mervin Grant Filler was inaugurated as the 18th president of Dickinson College, April 26, at Carlisle, Pa.

The 75th anniversary of the birth of the Republican Party will be observed at Ripon, Wis., June 8. Tribute will be paid to the memory of Alvan Earle Bovay, "founder of the party." The birthplace, a little white school house, will be dedicated, in which historical documents declare the party was born March 20, 1854.

Hawaii's second Lei Day was celebrated May 1, a carnival of flowers, in every community from the capital city to the humblest village.

As a thank offering for King George's recovery, a national fund for the benefit of London hospitals and for the furtherance of medical science has been opened with a gift of \$325,000 from an anonymous donor, who designated himself as "Audax."

General Stepanovitch, Serbia's greatest soldier, died at Belgrade, April 28. He was 73 years old.

Four persons were killed and 45 injured in a subway crash in New York City April 29.

The annual meeting of the Chamber of Commerce of the United States opened in Washington April 29. Leaders in business and industry—1,700 of them—heard John Foster Dulles, a New York lawyer, defend the Federal Reserve Board and heard him state that the speculative mania is a peril to the nation.

Thomas A. Edison has offered a free college scholarship, consisting of all tuition fees for four years, to the high school or preparatory school student who gives the best answers to one of his questionnaires which Mr. Edison will prepare. The choice of winners in each State is left to the Governors.

The 36th annual convention of the International Kindergarten Union opened in Rochester, N. Y., April 28, with more than 2,000 kindergartners attending.

Fifty thousand Boy Scouts from all over the world, including a delegation of 1,500 from the United States, will assemble at Birkenhead, England, July 31, for a two weeks' encampment. The occasion will mark the 21st anniversary of the founding of the Scout movement and will be a tribute to Sir Robert Baden-Powell, its founder.

Woman's Missionary Society News

Miss Greta P. Hinkle, Editor, 416 Schaff Building, Phila., Pa.

"Doing His Will" will be the theme of the 15th Triennial Convention of the W. M. S. G. S., convening May 14 to 20 in Corinth Reformed Church, Hickory, North Carolina. Worship services throughout the convention will be led by Mrs. Paul Schaffner, of Lancaster, using as her theme the message of the Jerusalem Conference. At the opening session, Tuesday evening, greetings will be brought by the pastor loci, the Rev. George Longaker, D. D.; His Honor George Lyerly, Mayor of Hickory; Mr. Homer Arey, of the Chamber of Commerce, and Mrs. C. C. Bost, president of the hostess society. A reception in the parsonage will follow this first evening's program. The Holy Communion will be celebrated Thursday morning, preceding the organization and beginning of business. "A Pauline Precept" and "The Second Mile" are subjects of addresses to be delivered by Mrs. Irvin W. Hendricks and Mrs. Edwin W. Lentz on Wednesday afternoon. "Christian Citizenship" is the theme of the Wednesday evening session, at which Mrs. Olyn Hudson will speak on "The Heart of a Nation." Mrs. Hudson is known in America for her lectures on

international understanding. Her firsthand knowledge of the people of Europe and Near Eastern countries, together with her trained ability as a speaker who possesses a magnetic voice, makes her one of the most interesting platformists of the day. On Thursday morning Mrs. F. W. Leich will share with the delegates and visitors some of her observations of Woman's Missionary work in Europe.

All missionaries present, both home and foreign, will be introduced on Thursday afternoon. Special messages will be brought by Mrs. Edward F. Evemeyer and Mrs. Edwin A. Beck. At the evening service "The Jerusalem Conference" will be the subject of an address by Rev. Mr. Milton T. Stauffer, one of the secretaries of the Foreign Missions Conference of North America, who represented this interdenominational body at that great conference. Negro spirituals will be another enjoyable feature of this evening.

On Friday morning the convention will make a pilgrimage to Catawba College, through the courtesy of Corinth Congregation and friends. Luncheon will be served at the college. Friday evening will be an outstanding one, with an address by Mr. Benjamin Stucki, superintendent of the Indian School, Neillsville, Wisconsin, and one by Miss Susan Toth, deaconess, also music by the Lenoir-Rhyne Glee Club. At eleven o'clock on Saturday morning, the Rev. J. C. Leonard, D. D., will lead in a discussion of Church Union. Saturday afternoon and evening will be devoted to stressing the importance of missionary education for children and young people, with Miss Ruth Heinmiller, secretary of Girls' Missionary Guilds and Mission Bands, presiding. Mrs. Harold B. Kerschner will speak at the afternoon session, using as her theme, "In hearts too young for enmity, there lies the way . . ." Interesting and worth while plans are under way for the Feast of Fellowship, beginning at six o'clock, at Hotel Hickory. Fellowship in Song will be led by Miss Greta P. Hinkle; Fellowship in Service is the subject of brief toasts by Miss Susan Toth, Mr. Benj. Stucki and Mrs. Edwin Beck; Fellowship in Love, the theme for the main address by Mrs. Paul Schaffner, and the closing number, the Fellowship Circle.

The morning sermon in Corinth Church on Sunday, May 19, will be delivered by the Rev. Allen R. Bartholomew, D. D., and that of the evening by the Rev. Charles E. Schaeffer, D. D. The Memorial Service, conducted by Mrs. J. W. Fillman, has been arranged as a part of the Sunday evening service.

The Educational Commission and the Budget Committee will meet May 10 and 11, and the Cabinet sessions are scheduled for May 11-14, all at the C. C. Bost residence in Hickory. The W. M. S. G. S. will hold business sessions Wednesday morning, May 15; Wednesday afternoon, Thursday morning, Friday afternoon, Saturday morning, and Monday morning.

On Monday afternoon, through the courtesy of the Hickory Chamber of Commerce, the delegates will be taken to Blowing Rock, where the closing service of the convention will be held. This consecration service, led by Miss Carrie M. Kerschner, promises to be a mountain-top experience in every sense of the word.

OBITUARY

THE REV. GEORGE A. DREIBELBIES

Rev. George A. Dreibelbies, son of Jacob Edward and Catherine Dreibelbies, was born at Tamaqua, Pa., Oct. 14, 1862. His early boyhood was spent in his native place. When he was 9 years old his

father moved to Lehigh, and he was placed with the David Wertzman family, with whom he lived until early manhood. He remembered his benefactors with gratitude and called them always "father" and "mother." In youth he was confirmed by the aged Rev. Abraham Bartholomew in the Ben Salem Church. Mr. Dreibelbies worked for the Lehigh Railroad 3 years, then returned to the Wertzman home, where he taught school and prepared for college. He entered Palatinate College, Myerstown, Pa., and was graduated from Franklin and Marshall College in June, 1890. Three years later he graduated from the Seminary, winning the \$100 "Church History Prize." In 1893 he was ordained as a minister. His first field of labor was the Caroline Charge, Carrothers, O., and from there he went to Payne, O., having received a call from the Board of Home Missions to assume the pastorate of the Paulding Mission. In August, 1899, he began his pastorate in the Shanesville Charge, which he served successfully for almost 12 years. Under his direction this charge twice entertained the Central Synod. After serving the New Bedford Charge for over 8 years, he retired from the active ministry in October, 1919. He moved with his family from Ohio, where he had spent his entire ministry, to Wesleyville, Pa. For a number of years his health and strength failed him, at times suffering intensely. He bore his afflictions with Christian fortitude and patience till it pleased his Heavenly Father to call him home, April 18, at the age of 66 years, 6 months and 4 days.

Rev. Mr. Dreibelbies was married May 24, 1891, to Miss Amanda Wehr, Sittlers, Pa. The 2 children born to this union died in infancy. His wife died in 1896. On Oct. 14, 1897, he was married to Miss Arwilda Klingler, Somerset, O. Of the 6 children, George M. died in infancy. There are left to mourn, his widow and 5 children: Louisa H., Cleveland, O.; Adam J., Mrs. S. H. McClure, Lewis E. and Carrie E., Wesleyville, Pa.; one brother, Lewis D., Perth Amboy, N. J., and 2 sisters, Miss Carrie J. Dreibelbies and Mrs. Thomas C. Catelle, Wilmington, Del.

He served St. John's Classis as treasurer and president. Once he was a delegate to General Synod, and once a fraternal delegate to the German Synod of the East. For about 14 years he was treasurer of Central Synod. Through his long and faithful service in Ohio, Rev. Mr. Dreibelbies became well-known throughout a large section of the Church. All of his acquaintances bear witness to the sterling qualities of his character, especially to his friendliness and his sound judgment. A year ago he wrote to his friend, Rev. J. H. Poetter: "My work has been blessed of Him for Whose sake it was done. How swiftly the years went! Now I am shelved. How I miss my pulpit! Well, I guess if I had the chance to live the years over again I would die as I have done with this difference: work harder, because the years go so fast."

Funeral services were held on Monday afternoon, April 22, from his late home in Wesleyville, near Erie, Pa., and continued in the M. E. Church, of which the family became members when they took up their residence in this city. Rev. D. R. Dunn, the pastor, and Rev. W. M. Coursen, a Baptist minister, had charge of the services in the home. After a solemn procession into the new edifice of the M. E. congregation, Rev. John H. Poetter, a close friend of Rev. Mr. Dreibelbies, presided over the services in the Church. Revs. Frank E. Lahr and Conrad Hoffman both took part in the service. "Safe in the Arms of Jesus," a favorite hymn, was sung by the soloist, and at the grave in the beautiful memorial cemetery overlooking Lake Erie all the pastors had part in

the committal service, and here are now reposing the mortal remains of this faithful brother and friend until the blessed resurrection morning.

—J. H. P., C. H.

ELDER NICHOLAS KINDT MRS. W. I. HUFFORD

In the first two weeks of the present pastorate (beginning March 1) of the Danville Charge, St. John's congregation at Maudsley, Pa., suffered by death the loss of two of her faithful members.

Elder Nicholas Clinton Kindt died March 3 at the Geisinger Memorial Hospital, Danville, Pa. He was confirmed in his youth and was received by letter into the Maudsley congregation Feb. 23, 1895. May 17, 1903, he was elected elder of the congregation and has held the office up until the time of his death. His last official act as an elder was the placing of his signature upon the call extended to the present pastor only a few weeks before his death. He is survived by his wife, Mrs. Annie Lawrence Kindt, two sons and a daughter, all of whom are active members of the Church. Funeral services were conducted Mar. 6 by the Rev. Charles D. Lerch, of Ringtown, Pa., a former pastor, and the present pastor, Rev. Clark W. Heller, in the Kindt home at Maudsley and Straub's Lutheran Church. He was laid to rest in the cemetery adjoining the Church.

Mrs. Christianna Diehl Hufford, the wife of Deacon W. I. Hufford, died at the Geisinger Memorial Hospital March 12 after a brief but severe illness. She was very active in the work of the Sunday School and Church at Maudsley. She was president of the organized classes of the Sunday School and had written invitations herself only a few days before, to the reception held for the pastor and his family and passed away during the reception at which she was to preside. A noble mother, mourned by a host of friends, besides her husband, five daughters and a son. She was confirmed in St. John's Church, Maudsley, in 1894. Funeral services were conducted by her pastor at her home near Danville March 15. She was laid to rest in the Reformed Cemetery at Danville, Pa.

—C. W. H.

MRS. ELIZABETH BOWMAN

The Myerstown, Pa., Reformed Church and the community it serves lost a beautiful and beloved spirit in the passing of Mrs. Elizabeth A. Bowman early Monday morning, April 8th. Born the daughter of the late Rev. Isaac K. Loose, D. D., and Catherine A. (Butz) Loose, she received a splendid culture and education. Her birthplace was Richmond, Pa., but her parents soon removed to Bethlehem, where her father served Christ Church for many years. On January 19, 1893, she married John H. Bowman, a member of an old family of Myerstown, and came as a bride to the old homestead next door to the Myerstown Reformed Church. She enshrined herself in the hearts of the people of her community. She was extraordinarily faithful to her Church and its auxiliary organizations, loyal to her pastors and liberal in her support of the Kingdom's work. During her life she contributed two \$500 Church Building Funds to the Board of Home Missions in memory of her parents. Her will also made provision for a \$1,000 Memorial Fund to her parents for the Board of Foreign Missions. Mrs. Bowman was a member of the local Women's Club. She is survived by a daughter, Mary K., a graduate of Smith College; and a son, Clafflin L., an auditor for the Hershey Corporation and a member of the Myerstown School Board. Funeral services were held from the late residence, April 11th, in charge of her pastor, Rev. David Lockart. Interment was made in the beautiful Mt. Hope Cemetery.

—D. L.